

The Indiana Jewish POST & OPINION

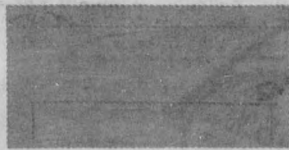
Volume 64, Number 29

April 1, 1998 ♦ 5 Nissan 5758

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10TH BIRTHDAY — Ronald Lauder receiving a happy birthday candle as a gift on the 10th anniversary of the Jewish school in Budapest his foundation established.



WOMEN MOVING UP — Just how many trustees of Temple Israel of St. Louis there are who are women, we do not know, but of the seven new ones, the predominant number are women — count them, five. They are from left: Lauren Schwab, Linda Horwitz, Holly Goldfarb, Judy Levy and President Karen Knopf. Oh yes, the male members are Dr. Robert Spewak and Gary Panitz. (St. Louis Jewish Light photo)

Easy to make money, stage a rally of KKK

INDIANAPOLIS — Ku Klux Klan rallies cost Indiana taxpayers hundreds of thousands of dollars annually, with little that can be done about it.

The cost is in police protection as Klansmen gather at courthouse squares or other public places. The First Amendment says they have every right to do so. The practicalities of keeping the peace force the local government to foot the bill for adequate police presence at those rallies.

Jeff Berry leads many of the rallies to recruit members to his American Knights of the Ku Klux Klan, of which he holds the title imperial wizard.

The report in The Indianapolis Star says Berry, who lives in rural DeKalb County in northeastern Indiana, leads the nation in Klan rallies, staging 13 public rallies in Indiana and 14 outside the state in his three years as an Imperial Wizard. The cost to Indiana is an estimated \$650,000. His next scheduled rally is April 11 in Elkhart. With at least 200 police officers there, many working overtime 8-hour shifts, taxpayers will have to pony up about \$30,000.

The report quotes Mark Potok of the anti-Klan research group Klanwatch as saying Berry's group is the nation's fastest-growing Klan group. His group also is reported to be of the most openly racist and anti-Semitic.

When the Klan schedules a rally somewhere, the town's officials usually urge people to ignore the Klan and snub the rally. But people often come, which means police come to keep the peace. With people protesting the Klan's incendiary rhetoric and police in riot gear, news media arrive and the Klan feeds off the publicity, even if few Klansmen attend. Often there are more Klan opponents than Klansmen and Klan supporters.

Sometimes the result is violence, arrests, injuries, lawsuits.

In Knox in September 1996, a rally drew more than 100 police officers, about 50 onlookers and only eight Klansmen. But the officers were being paid about \$20 an hour. Police have to spend hours before and after a typical two-hour rally, so it may require six to eight hours of their time.

State police say Berry's rallies have cost them more than

Continued on page NAT 4

Matzah everywhere \$5.99 but in Florida it's \$12.99

TALLAHASSEE, Fla. — If one can afford a plane ticket one can fly to New York and buy a five-pound box of matzah for \$5.99, but if you buy that five pounds here you will pay \$12.69 as the scenario that played here last Passover is duplicated.

Florida merchants blame the New York manufacturers who deny any price fixing. The Florida attorney general's office is investigating as it did unsuccessfully last year but believes it might have greater success now because it is looking into it before instead of after Passover.

The Florida outlets claim they are selling the matzo at or below cost.

Being investigated are records from the big manufacturers like Manischewitz and Streit's as well as those from distributors and retail chains.

Frank Claire, vice president for sales at Manischewitz, which supplies Winn Dixie, said "we sell matzah at one price throughout the country. We certainly won't dictate pricing policy to distributors or retailers."

Political session was a blessing

By ED STATTMANN

The 1998 session of the Indiana General Assembly was dominated by partisan politics; and that was not totally lamentable according to Brett Shankman of the Jewish Community Relations Council.

"It was an interesting session. The issues at the moment are issues, especially, of church and state. While there were many, we were fortunate none of them passed — probably more due to the "Big P" politics of the session than to anyone's lobbying efforts."

Shankman does not hold with those who say it was a do-nothing session. He sees the Children's Health Insurance Program — CHIP, for short — as the highlight of the session. CHIP is a multimillion dollar expansion of the Medicaid program that will ensure health care for Hoosier children up to age 19 in families at up to 150 percent of the federal poverty level. That's about \$24,000 for a family of four. It will help some 36,000 Indiana children.

Shankman says the JCRC will continue to review the status of legislation for taxing nonprofit entities. The organization is also concerned with plans for funding education through vouchers or similar schemes that are seen as sending money to private schools and weakening government funding support for private schools.

The end of the session doesn't mean the JCRC can slack off. It has to keep its eye on interim committees and

prepare for the 1999 session, when it probably will continue the battle against school voucher plans.

"I assume vouchers will be back in some form or fashion," Shankman says. "They usually are." He says this year the focus was more on the education tax credit, which the JCRC views as "pretty much another form of voucher."

"I'm not sure whether we'll see simply the education tax credit or a typical voucher plan," he says. The JCRC

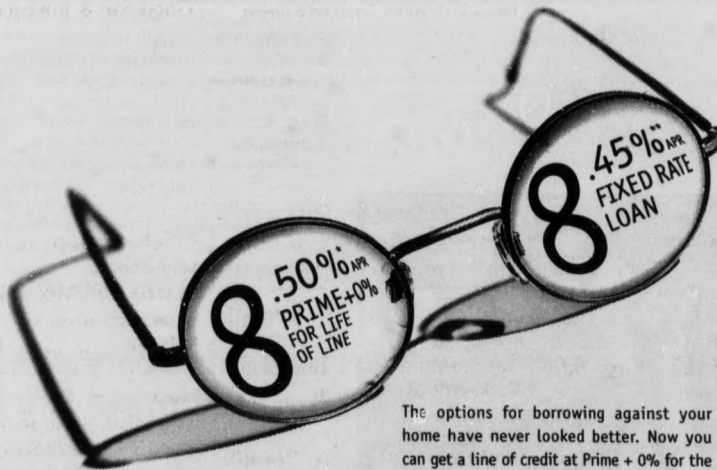
would prefer scrapping either such proposal and seeing the state make a commitment to urban education.

"I'm not sure that commitment is being made," he says. He says the state should be helping urban teachers by giving them smaller class sizes and the tools to teach their special population of youngsters.

He says he recognizes that Gov. Frank O'Bannon has made a special point of supporting pre-school education, with his "Building Bright Beginnings" program that cites recent research about brain development in the youngest children. But he says he does not think the O'Bannon administration intends to give up on school-age children.

One measure he feels good about from the 1998 session is House Concurrent Resolution 40, a resolution honoring the State of Israel on its 50th anniversary.

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WFYI to show Shoah program

WFYI will once again present a Holocaust documentary titled "A Day in the Warsaw Ghetto — a Birthday Trip in Hell."

The program combines a soundtrack of dramatic narratives from diaries of Warsaw Ghetto residents with songs and sounds of the day and photographs a German sergeant took illegally in 1941. It will be shown at 10:30 p.m. Wednesday, April 22.

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Center, synagogues will host seders

Passover seders, other than home seders, in our community, will include one at the Center April 10 and 11 and April 11 seders at Congregation Beth-El Zedeck and Indianapolis Hebrew Congregation.

At the Center, there will be a First Night Seder at 6 p.m. Friday, April 10, in the Laikin Auditorium. The seder will be family style. The cost is \$20 for adults, \$15 for children 12 and under. Children under 2 attend free. Reservations are due by 5 p.m. Thursday, April 2. To reserve or inquire, call 251-9467.

At Beth-El Zedeck, Saturday, April 11, there will be a congregational seder beginning at 7:30 p.m. Leaders will be Rabbis Sandy and Dennis Sasso and Cantor Misha Pisman. Adult plates will be \$18 for members, \$20 for non-members. Senior plates will be \$15 for members, \$18 for non-members. Children: \$12.50 for members; \$15 for non-members. To reserve or inquire, call 253-3441.

IHC's seder with Cantor Janice Roger and Rabbis Eric Bram and Geoffrey Dennis will feature open seating. Cost will be \$22 for non-members, \$18 for members. Call 255-6647 for information and reservations.

Beth-El to groom future leaders

A plan to develop future leaders has been instituted at Congregation Beth-El Zedeck as the congregation's program termed ELITE — for Emissaries for Leadership, Involvement and Torah Education.

ELITE's pilot group is a select number of young adults committed to enhancing their Jewish learning, increasing their involvement in synagogue life and preparing themselves for future leadership in the synagogue and the community.

The group had its first session in March and will continue to meet monthly for a year for dinner and wide-ranging discussions on Jewish topics. Prominent speakers from the community and Indiana University faculty will address the group on various subjects.

The program was made possible in part through a grant from Michael S. and Janie Maurer.



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NEW, EXCLUSIVE Amazin Raisin (peach, pineapple, orange), cotton candy, Manischewitz Mini Macaroons (Cookies 'n Cream), Seasons anchovies, Kojel instant hot chocolate mix, Gold's Russian Borscht, potato knish mix, Osem soups, Streit's and Manischewitz cup of soups, Rokeach peanut oil, Bartenura balsamic and Carmel garlic wine vinegar

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Seasons

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Kedem

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Yehuda or Holyland

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Manischewitz

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Hateful e-mail fallout won't go away

NORTH MANCHESTER
—This northern Indiana community continues to experience the fallout of hateful e-mails received at Manchester

College in March.
For example, the parent of a Manchester Community Schools student asked by letter that the child not be al-

lowed to attend a gospel music concert this week at the college as part of a tribute to the Rev. Martin Luther King Jr. However, Lew Borman,

North Manchester resident and Fort Wayne Jewish Federation director, said the community should show that the haters have not deterred it

from honoring King's memory.

Manchester's Assistant Superintendent Jim Smith handed out copies of the request to community residents and leaders attending a meeting Friday, March 27, to discuss and counteract effects of the e-mail targeted to blacks and foreign students.

The parent wrote, "Our family believes in the importance of understanding and acceptance among people of all races, but the timing of this event makes me very uneasy."

The letter alluded to the slayings in Jonesboro, Ark., where two youngsters shot and killed four classmates and a teacher. The parent said, "It is my understanding that the e-mail threats directed at Manchester College students just recently were racially motivated and included murderous intentions. As a result, I am going to follow my own advice, be prudent, and assume there is a racially motivated sociopathic killer loose in our community who intends to carry out his threat."

Stan Escott, Manchester College vice president and student affairs dean, said he believed that more than one parent might have such fears, but added that with police security, no problems were anticipated at the event.

Asked whether he thought his own children should attend the concert, Borman said, "Of course... That's precisely what we need to be doing — learning from one another and enjoying other cultural experiences."

He said he looked forward to his children enjoying the music at the concert and

Continued on page 6

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Indy campaign still thriving

The annual campaign, as usual, is going well, Federation Executive Vice President Harry Nadler says. So far, the total is \$3.5 million, about 7 percent higher than last year's total by this time.

Beth-El joins Worldwide Web

Congregation Beth-El Zedeck has joined the resources available on the Worldwide Web. The congregation's web site can be found at <http://members.aol.com/bez613/home.htm>

I HEARD IT ON TUESDAY**Actress in 'Fiddler' has roots in shtetl**

By GISELA WEISZ

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COMING FULL CIRCLE:

The Indianapolis Civic Theatre will present *Fiddler on the Roof*, April 3-19. There seems to be an unbroken connection between the an actual Anatevka — the Russian village where Tevye, Golde, and Yente lived — and the make-believe play on the stage of this Indianapolis theater.

Actress Adrienne Reiswerg plays Yente the Matchmaker in Civic Theatre's current pro-

duction. Born and raised in New York City, this long-time resident of Indianapolis could easily be Tevye's great-granddaughter.

Adrienne's family history has an uncanny parallel to the characters in *Fiddler*. Her mother's mother, Sarah Rifke, was born and raised in a Russian shtetl (Jewish village) much like Anatevka. As a child, the young girl took the family cows to the field and watched over them. It's quite possible that Sarah Rifke's father was a dairyman also, like Tevye.

Sarah Rifke's older sister, Ginesha (Gussie) was born in 1880. She married Shloime (Samuel) and about 1900 they emigrated to the United States. The two of them worked hard and sent for Sarah Rifke in 1905. Barely 15 years old, she traveled alone in steerage across the Atlantic. Once in the U.S., like so many other Jewish immigrants, the family lived in the tenements

on New York City's Lower East Side and worked in the garment industry. There, Sarah Rifke met and married David Sudak, whose family came from Kiev. Of this union Adrienne's mother was born.

These immigrants were hard-working, determined pioneers. The personal journey of each immigrant weaves a tapestry of strength and diversity. They made a place for themselves in the New World.

"*Fiddler on the Roof*" tells the story of one family in one village, one of the stories among the many — told brilliantly — and the one which will be presented at the Civic Theatre in April.

Other performers from the Jewish community in the show are Hanna Farahan, Jennifer Gray and Melissa Tuckman.

FROM THE SOUTH: The daughter of Sharon and Sid Mishkin, Tracy Mishkin, was visiting her parents with hus-

band, George Kelley and son Noah Mishkin from Milledgeville, Ga.

MY BABY & ME: The Indianapolis Hebrew Congregation has announced a new program. On the first Monday of each month, new mothers and parents of toddlers will meet at 2 p.m. and on every third Sunday at 10 a.m. a speaker will be presented, following a pitch-in brunch. For more information about this program for young ones and their mothers, call Ellen McNutt at 255-6647.

ABOUT US: With the title: "Israel and American Jewry in the 21st. Century," the Indiana University Jewish Studies will hold a one-day seminar on May 3, at the University Place Conference Center, on the IUPUI Campus.

THE BEAT GOES ON: The Brave New World Klezmer band will perform on May 2,

at the University Place conference Center, downtown Indianapolis in connection with the Borna Jewish Studies Program. For additional information, please call (812) 855-0453.

MATERIAL COST: The material damage caused to Jews during World War II is estimated to be between \$230 billion and \$320 billion at today's values, according to a special study initiated by the World Jewish Congress.

COMMEMORATION: Everyone is invited to the Yom Ha Shoah observance that will take place on April 22, at the Indianapolis Hebrew Congregation. Shalmi BarMore, former education director of Yad Vashem, will discuss "The Holocaust: A Shadow over Israel."

PUTTING DOWN ROOTS: Rabbi Marvin Hier, head of the Simon Wiesenthal

Continued on next page



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Manchester

Continued from page 4
learning more about how other people celebrate.

At the meeting, community leaders also saw "Not in Our Town," a documentary film about Billings, Mont., where the community rallied around its Jewish residents to battle hate crimes by white supremacists.

Smith said he was especially struck by a comment made by a Native American in the film on subtle racism, "day after day, hour after hour."

"It's amazing to me how much in a few days that I have

noticed, how many automobiles in this community have ... a Confederate flag," he said. "So the blind spots are really important things to address."

Paul Pierce, the African-American office coordinator for Education for Conflict Resolution and local coordinator of Fellowship of Reconciliation (FOR), said he was quite aware of racism in North Manchester.

When Pierce was job hunting five years ago, he said, a Main Street business owner commended him on his qualifications, but denied

him the job on grounds his customers would feel uncomfortable dealing with an African-American.

Borman added he'd lived in North Manchester two years, and found the town "a pretty tough place to get your arms around and feel a part of." He said he was once indirectly threatened by a North Manchester resident who was an ex-Ku Klux Klan member.

Borman said confrontation was part of his job, but what really troubled him was that he didn't get one call of sympathy or concern.

Borman said young people should be targeted for education programs on race tolerance. In a few weeks, he is to receive material from the Anti-Defamation League that is sports-related and could be used for race education purposes, he said.

In the documentary about Billings, a window with a poster of a menorah was broken by white supremacists. In protest, 10,000 Billings residents put up posters of a menorah.

"Put a menorah at the window," urged Jeff Hawkins, pastor of Zion Evangelical Lutheran Church. He said only by taking risks will the community accomplish change.

Judie Silvers, North Manchester Chamber of Commerce executive director, said making such an obvious statement could escalate violent incidents, but Hawkins insisted the choice was between openly facing down hate or suffering inner decay.

Israel welcomes teen athletes

Jewish Community Centers Association of North America is introducing the first JCC Maccabi Israel Sports Spectacular (ISS), a four-week athletic program in Israel for Jewish teens from the United States and Canada. Local JCCs and YM-YWHAs are now accepting applications from teens ages 15-17, for the program, scheduled for the summer of 1998. Training and competition in soccer, basketball, tennis, or volleyball will be combined with tours of Israel.

"The goal is to bring athletic teenagers to Israel, using sports as a vehicle," explained Scott Lantzman, Israel Teen Connection Continental Coordinator. "It is a wonderful opportunity for them to continue their sports training in the summer, and to learn about Israel at the same time."

The teens will sharpen their athletic abilities through various instructional training techniques. They will participate in five days of intensive physical education and sports sessions in the Sports Camp and will engage in informal competition with Israeli teams.

Information and applications may be received from the JCC Association, 15 East 26th St., New York, NY 10010; call (888) 818-ISRAEL toll free; fax (212) 481-4174; or e-mail iss.info@jcca.org. Visit JCC Association's website at www.jccmaccabi.org

Gisela

Continued from prev. page
Center, received an Oscar at the Academy Awards for the documentary film: "The Long Way Home," which film deals with newly arriving Holocaust survivors to the land of Israel (Palestine).

ROOFS OVER THEIR HEADS: Realtor Fran Lazarov has completed transactions in excess of \$110 million, since she entered the real estate profession, announced the Tucker Co.

GOLD RUSH: Led by most able organizer, Fara Gold, on March 21, a blithesome party

was held at the Murat Egyptian Room. During the evening — for their personal and financial support — Ruth and Sam Chernin were honored by the Dayspring Center with "The Spirit of Giving" Award.

The theme of the party was "Gold Rush Days Gala." Cowboys and cowgirls cavorted in the spacious, festively decorated rooms escorting guests to their beautifully set tables. Many surprises awaited diners, including silent auction, gambling, dancing and more. Mayor Stephen Goldsmith presented the award to the Chernins.



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Rape is violent war crime — scholar

SOUTH BEND — A visiting scholar at the University of Notre Dame has examined the prosecution of rape at the Nuremberg and Tokyo war crimes trials with an eye to changing how those crimes are categorized.

The scholar, Kelly Askin, wants war crime rape categorized as a crime of violence against the person, not a crime against honor, she told the South Bend Tribune. She is temporarily at the Center for Civil and Human Rights at the University of Notre Dame Law School.

Askin is the author of

"War Crimes Against Women: Prosecution in International War Crimes Tribunals." Although her book looks at how rapes were charged during the war crimes trials following World War II, she is looking to the future and how war crime rapes should be charged in cases documented in the Balkan wars that followed the breakup of Yugoslavia in 1991.

She wrote her book before much evidence emerged about sexual crimes during the slaughters in Rwanda in 1994, but said she believes the same principles should apply to those crimes.

Askin said the estimates of the number of victims in the Balkans range from 20,000 to 50,000 and that and many rapes occurred in camps established by belligerents for that purpose. She says the rapes were systematic and done with three outcomes in mind — "ethnic cleansing" to terrorize civilians into fleeing and leaving their homelands to the attacking ethnic groups; by Serbians, to impregnate Muslim women whose faith communities would not regard the resulting children as Muslim and by Serbians to accomplish fewer Muslim pregnancies by Muslims, as population control.

Continued on next page

Conference to hear Leonard Fein

ST. LOUIS — Leonard Fein, noted author, teacher, and activist, will keynote a regional social action conference in March here.

Titled "Tekiah" (one of the Shofar sounds), the event is sponsored by the Central States and Provinces Region of the United Synagogue of Conservative Judaism (USCJ) and the Midwest Council, Union of American Hebrew Congregations (UAHC).

The purpose of the conference is to bring together synagogue and social action leadership to discuss, strategize, and plan ways to increase congregational participation in

social justice issues.

The conference agenda includes Torah text study led by seven local rabbis and training sessions and workshops designed to assist congregations in building stronger social action teams and programs.

Reform participation will commence on Friday evening, March 27, with a Shabbat eve dinner and service (at which Mr. Fein will speak) at Congregation Shaare Emeth. On Saturday there will be worship and workshops at the United Hebrew Congregation. The shared Tekiah Con-

Continued on next page



Adam Laikin

Adam Laikin to be bar mitzvah

Adam Laikin, son of Jackie and Dan Laikin, will become bar mitzvah in services on shabbat April 17-18 at Congregation beth-El Zedeck.

Adam is the grandson of Barbara Brammer and Judy and Sidney Laikin and the great-grandson of Frieda Laikin.



Adina Tova Sklare

Adina Tova Sklare to be bat mitzvah

Adina Tova Sklare, daughter of Marcia and Bruce Sklare, will become bat mitzvah in services on shabbat April 24-25 at Congregation beth-El Zedeck.

Adina is the granddaughter of Miriam and Allen Sklare and of Sarah and Sidney Sakowitz.

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Princeton hires German scholar

PRINCETON, N.J. — Peter Schafer, a world-renowned specialist in ancient Israel, Rabbinics and early Jewish mysticism, has been appointed as the first Ronald O. Perelman Professor of Judaic Studies at Princeton University. Director of Berlin's Institute for Judaic Studies since 1984, Schafer is internationally regarded as one of the finest scholars in Jewish studies.

At Princeton, Schafer will join the Ronald O. Perelman Institute for Judaic Studies, which, along with the chair,

was endowed by the financier whose philanthropy has encompassed many of the nation's most prominent cultural and educational institutions. Created in 1994, the institute is designed to bring together leading scholars to examine Jewish history, religion, literature, thought, society, politics and cultures through such academic and scholarly activities as courses, lectures, seminars and conferences.

The 1994 recipient of Germany's coveted Leibniz prize, granted to that nation's

most innovative scholars, Schafer is fluent in English and Hebrew as well as Aramaic and several other languages. Born and educated in Germany, he received his Ph.D. from the University of Freiburg and also studied at Hebrew University in Jerusalem, where he is frequently in residence. The author of numerous articles and books, Schafer is editor of the *Jewish Studies Quarterly* and also serves as co-editor for several

Continued on next page

Fein

Continued from prev. page
ference will begin with Havdalah at 7:45 p.m., on Saturday, March 28, at Congregation Temple Israel, followed by an address by Fein.

On Sunday the text study and training workshops will take place from 9 a.m. to 4 p.m. at Congregation B'nai Amoona.

Fein is the director of the Commission on Social Action of Reform Judaism. His long

and distinguished career began in political science at MIT. In 1974, he founded *Moment* magazine, which became America's leading independent magazine of Jewish affairs, and which he served as editor and publisher. In 1985, Fein founded *Mazon: A Jewish Response to Hunger*, now widely recognized as the American Jewish community's principal vehicle for participation in the campaign against world famine and starvation.

He is the author of more than 700 articles and essays, and several books on American Jewish and Israeli affairs.

Rape

Continued from prev. page

She notes that the Geneva Convention of 1949 says "women shall be protected against rape and enforced prostitution." The Hague conventions do not mention rape directly, but call for protection of family honor. Both conventions treat rape as a crime against honor and family, she says, instead of a violent war crime.

She wants the public, United Nations tribunals and parties to war to change the way rape is charged.

Her book has been accepted as a working document before the war crimes tribunals for Yugoslavia and Rwanda, so her views are being considered.

Air to be cleaner on El Al planes

NEW YORK — El Al has designated March as "Green Month," promoting a healthier environment for its customers with a major service announcement: Now all flights between the United States and Israel (in both directions) will be declared smoke-free, permanently.

In conjunction with Green Month, El Al will also offer two hours of nature programming during every flight. Passengers can enjoy four 30-minute wildlife programs on all flights to and from Israel (with different wildlife programs airing on the return trip). The movies can be seen on the personal TV monitors at every seat on El Al's 747-400 flights, and on the large screen on all 747-200 aircraft.

In the last year, El Al has made significant strides toward providing smoke-free service. Since early 1997, the airline has offered "smoke-free" service between Newark and Tel Aviv (via London). Due to its popularity, El Al has gradually increased non-smoking routes worldwide.

El Al is the only airline offering daily non-stop service in both directions between the United States and Israel (except on Shabbat, when El Al never flies). It is also the sole airline with year-round non-stop service from Newark and Chicago to Israel, as well as direct service (no change of planes) from Los Angeles to Israel (non-stop in the summer).

OBITUARIES

Doris W. Silver, 85, aided community

LAFAYETTE — Doris Winski Silver, 85, died Sunday, March 22.

Mrs. Silver was born in Lafayette and lived here most of her life. She was a graduate of Jefferson High School and Purdue University.

She and Henry Silver wed in 1935. He died in 1989.

Mrs. Silver was a member of Temple Israel, Home Hospital, St. Elizabeth Hospital and Wabash Valley Hospital auxiliaries, a life member of Hadassah and a member of National Council of Jewish Women. She was past president of Temple Israel Sisterhood, a past member of the YWCA board and a past vice president of Indiana Federation of Temple Sisterhoods.

Survivors include her children, Linda (Mrs. Ami) Cohen of West Lafayette; Joan (Mrs. Bob) Judelson of Park City, Utah, and Margery (Mrs. Michael) Bluestein of West Lafayette; brothers Mort Winski of Del Mar, Calif., and Jack Winski of Lakeland, Fla.; eight grandchildren, a great-grandchild and three sisters-in-law, Rosemary Winski, Freda Winski and Edith Rosenblum.

Mrs. Silver was preceded in death by her brothers, Nathan and Henry.

The funeral was Tuesday, March 24, at Soller-Baker Lafayette Funeral Home, Rabbi Samuel Weingart officiating.

Burial was in Jewish Cemetery.

Memorial contributions may be made to Temple Israel Building Fund, 620 Cumberland Ave., West Lafayette, Ind., or a charity of the donor's choice.

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OBITUARIES

Ruben Reiswerg, butcher, athlete, man of faith

Ruben Reiswerg, 85, who was Indianapolis' last kosher butcher, died Sunday, March 22.

Mr. Reiswerg, who preserved the heritage of the Indianapolis Jewish community in his person and in the artifacts he kept in his butcher shop in Broad Ripple, made hundreds of friends over the years. He ran Reiswerg's Kosher meat Market at 6334 N. Guilford Ave. from 1967 to 1994.

Mr. Reiswerg was known for his love of basketball as well as for his devotion to Judaism. He played basketball professionally in the original National Basketball Association. He played guard for the Indianapolis Kautskys. Even in his later years he continued to shoot baskets frequently.

He was plant manager for Southside Butchers from 1945 to 1961 and owned and operated Barrington Lounge on South Keystone Avenue from 1961 to 1967.

He was president of Ezras Achim Congregation on the city's south side and later a co-founder of the United Orthodox Hebrew Congregation reflecting the northward move of the city's Jewish population. UOHC later merged with the present Conservative congregation on its site, Shaarey Tefilla, of which he was a member. At the time Shaarey Tefilla was created, he was



Ruben Reiswerg

chairman of the board of the congregation. He was president of Ezras Achim Cemetery Association and chairman of United Orthodox Hebrew Cemetery Association. He was a member of the Jewish Community Center.

Survivors include his wife, Sadie Tobias Reiswerg; sons, Max S. Reiswerg and Joseph J. Reiswerg, and four grandchildren.

More than 300 people attended Mr. Reiswerg's funeral at Aaron-Ruben-Nelson Meridian Hills Mortuary on Tuesday, March 24. Burial was in Ezras Achim cemetery.

Memorial contributions may be made to Shaarey Tefilla Congregation, Hooverwood Guild or the Rube Reiswerg Memorial Fund at Arthur M. Click Jewish Community Center.

Sophia Newbauer, 90, ran downtown store

Sophia Nickol Newbauer, 90, who owned and operated Newbauer's Department Store at 770 Indiana Ave., with her husband, Jack Newbauer, died Monday, March 23, in Memphis, Tenn.

The store was founded in 1907 by Mr. Newbauer's parents. He preceded his wife in death.

Mrs. Newbauer was a member of Congregation Beth-El Zedeck, Hadassah, ORT and Hooverwood Guild.

Survivors include a son, Bernard A. Newbauer, DDS; sisters Rebecca (Mrs. Vernon) Brackstone and Virginia (Mrs. Sanford) Cohen; two grandchildren and three great-grandchildren.

Rabbi Lewis Weiss officiated at a graveside service Thursday, March 26, at Beth-El Zedeck Cemetery North.

Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Scholar

Continued from prev. page
projects: a history of ancient Judaism and early Christianity, texts and studies in ancient Judaism as well as in medieval and modern Judaism, and a translation of the *Jerusalem Talmud*.

Alan L. Lieberman, 52, Realtor, broker

Alan L. Lieberman, 52, a Realtor and real estate broker specializing in property management and development, died Wednesday, March 25.

Mr. Lieberman owned and operated his business with his brother, John Lieberman & Associates.

He was a member of Indianapolis Hebrew Congregation and of B'nai B'rith Lodge #58.

Survivors include his wife, Marlene Lieberman; daughter,

Karen Lieberman; mother, Ruth Traugott Lieberman; brother, John Lieberman, and sister, Jane Lieberman.

The funeral was Friday, March 27, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Eric Bram officiating. Burial was at Indianapolis Hebrew Cemetery North.

Memorial contributions may be made to a charity of the donor's choice.

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Singles can board Alaska cruise ship

ST. LOUIS — From July 19 to July 26 the Jewish Community Center of St. Louis, in conjunction with Brentwood Travel, is sponsoring its 2nd Annual Nationwide Cruise for Jewish Singles to Alaska. They will be sailing on Holland America's m/s Staatendam.

The 8-day trip departs from Seward, Alaska, on Sunday, July 19, cruises through the College Fjord, Glacier Bay

National Park and the Inside Passage before arriving in Vancouver, British Columbia, on Sunday, July 28. Ports of call include Sitka, Juneau, and Ketchikan. A pre-cruise 3-night package including Anchorage, Denali National Park and Fairbanks is also available.

The cost of this vacation starts at \$2,569 per person based on double occupancy. Rates for single accommoda-

tions are also available starting at \$3,299.

In the past 14 years, over 1,500 Jewish singles from all over North America have sailed on the Nationwide Jewish Singles Supercruises, sponsored by the Jewish Community Center. Over 40 marriages have resulted from singles meeting on these cruises, not to mention the hundreds of friendships that have been made.

Israeli rabbi writes new seder readings

NEW YORK — The Department of Israel Affairs of the United Synagogue of Conservative Judaism, in cooperation with the Department of Congregational Programming, has produced two new readings for the Pesach seder.

Written by Rabbi Robert I. Binder of Jerusalem, these supplements focus on the connection between the seder experience and the 50th anniversary of the establishment of the State of Israel and are intended to be read prior to Ha Lahma Anya and in conjunc-

tion with the Cup of Elijah. Copies have been distributed to all synagogue presidents and rabbis.

Sometime this spring or summer, your entering college freshmen should come to shul on Shabbat morning with their parents for a recognition ceremony from the congregation.

Authored by Rabbi Daniel Horowitz of Ohev Shalom, Prairie Village, Kan., "Torah Sparks" examines the weekly Torah reading from a modern perspective.

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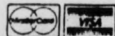
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Charlie

Continued from page 24
boy friend.

Early in the run of "The Sisters Rosensweig" it seems that some scenes did not get enough rehearsal time. By the time you read this perhaps the rough edges have been smoothed over. The cast flubbed many lines, but they should be given credit for the 99 percent of perfect delivery.

Scenic designer William Bloodgood impressed the audience greatly with his mag-

nificent sprawling set. Gail Brassard's costuming was more than appropriate. Lighting Designer Michael Klaer's lighting was fine except that I would have preferred seeing exterior light coming from the front door and bay window instead of complete blackness.

Director Michael Donald Edwards kept the pace flying, but who could go wrong with such a fabulous script written by the "gorgeous" Wendy Wasserstein?

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CRITIC'S CORNER

'Sisters Rosensweig' delivers laughs

By CHARLES EPSTEIN

The Indiana Repertory Theatre is presenting the renowned playwright Wendy Wasserstein's "The Sisters Rosensweig." This play is certainly worthwhile. It is wholesome, tear jerking and immensely enjoyable, as the

laughs just leap off the stage.

The play takes place in a fabulous house in London owned by Sara Goode, the successful accomplished older sister. The younger sister is Pfeni Rosensweig, the restless traveling Jewess. The middle

sister is the most interesting, Gorgeous Teitelbaum, who has a radio show. Dr. Gorgeous is a small town Dr. Ruth.

Sara Goode has made good, so good that she has left America and her Jewish back-

ground to assimilate beyond her wildest dreams. Of course her wealth has helped her a lot. But she has denied her religion, her emotions and especially being an attractive woman in her 50s. She doesn't run hot and cold, more like

warm and cool. She definitely is a matriarch. Her teenage daughter, Tess, can testify to that.

These four characters are wonderfully written and terrifically portrayed by the females in the cast. Patty McCormick, as Sara, heads the family as she nervously keeps moving objects in her home. McCormick is an accomplished performer and it shows. Petite Rebecca Feldman is perky as her daughter, Tess. Pfeni, the wandering Jewess, is ably played by Kate Levy. The play revolves around Sara, but Gorgeous steals the show.

Suzanne Grodner is perfect as the busty, hippy, social climber Dr. Gorgeous. She is the one with the "typical" Jewish flavor and inflection. She sends the audience into hysterics with her "knowledge." After all, she does have a radio show helping others in a small Massachusetts town. Her "Jewish" gestures are adorable. Her attitude is an absolute delight.

Besides the four women in the cast of eight come the four male parts that are not written with the same zest. Two of the four men vie for Sara's affection. Nicholas Pym, played by local actor Dale Miller, is the stuffy and bland Englishman. What Sara sees in him is a mystery. Mervyn Kant, a proud Jewish furrier from New York, enters the house by mistake. The suave David Bailey seems miscast in this role. Even though Merv and Sara make love (the first night they meet) their chemistry can be put in a thimble. The relationship just does not ring true. Neither the emotional nor the animal attraction is present.

Jeff Talbott plays the flamboyant Geoffrey Duncan with a strange abandonment. Not all stage directors can possibly behave like he does. This bisexual character has a problem with what he wants to be. While bedding with the younger sister, Pfeni, he yearns for the embrace of a man. This also was a strange blend of chemistry. I'd hate to think that Duncan's dilemma was due to Pfeni's love making. Rounding out the male contingent is Jeremy Webb who is Tom, the young Tess's

Continued on page 10

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JEWISH POST & OPINION

Far afield

The report by an official of the UN on the stress imposed on Palestinian children whose parents have been incarcerated by Israel for various illegal offenses requires elucidation. According to a New York Times article from Geneva dated March 28 these children have an "inability to relate to parents, teachers and other children" and "tens of thousands of them suffer from post-traumatic stress disorders." The article does relate that the Israel government does not cooperate with the observer, Hannu Halinen of Finland, contending that his focus on Israel alone is unjust and he relies on information from non-governmental organizations, including Palestinian officials and individuals.

If, in fact, as the news report relates "the emotional disorders have long-term effects, make children more aggressive, disobedient and violent, affect their dignity and lower their self-esteem" that is certainly cause for concern, but is this Israel's responsibility and also why were their fathers incarcerated in the first place?

The Times is not a throwaway paper distributed free to homes plus its foreign desk, not to mention its editors, know more about Israel than probably the same group on any American publication, even Jewish ones.

The article from Geneva by Elizabeth Olson will probably be challenged but it would seem that before publication, even though Israel's position is explained in the article, more detail would have been included and more verification.

The Israeli position is included in the article to the effect that "The Israeli Government does not cooperate with Mr. Halinen, contending that his focus on Israel alone is unjust and that he relies on information from nongovernmental organizations, including health and relief groups, United Nations agencies, and Palestinian officials and individuals.

The article attributes to Mr. Halinen that torture of the Palestinians "is prevalent" including "placing hoods over prisoners' heads for sensory deprivation, sleep and food deprivation, exposure to loud music, forcing prisoners to maintain painful body positions, exposure to extremes of cold and heat, and violent shaking," and if so Israel deserves to be criticized and should reconsider this phase of her detention program, even though it will be asserted that many lives were saved by information secured by these inhuman methods.

Yet when Mr. Halinen then ties up these accusations with the conclusion that the building of Israeli settlements had worsened the human rights situation in the occupied territories and that if Israel moved ahead with a plan for the disputed Har Homa settlement in largely Arab East Jerusalem, it would affect both the economy and the social stability of the Palestinian community in that area it would seem that he goes afar from whatever is his mandate.

Guns and kids

National Public Radio recently noted, after the Jonesboro, Ark., tragedy in which two middle school boys shot 15 people, that such things don't happen in Israel despite the much higher incidence of per capita gun ownership there than in America.

Some Arkansans feel their culture is wrongly being blamed as among the causes of the tragedy. It is

Continued on next page

EDITOR'S CHAIR

The article by Jacob Neusner in our issue of Jan. 14, "Who Killed Continental Judaism" appeared originally in the summer 1997 issue of the Jewish Spectator, of which we were not aware but have been notified of by editor-in-chief Robert Bleiweiss.

We don't know how many of our readers recall Trude, she founded and edited the magazine as a monthly scholarly Jewish journal for a number of years and in her memory a group of scholars are continuing it on a quarterly basis. Trude ranked with the top minds in the world Jewish community as a scholar and although we don't recall ever having met her we were in occasional correspondence and did respect each other and commiserate with each other as is the case in Jewish journalism.

You readers must have been confused by one of our headlines in last week's issue which stated that "Orthodox rabbi conducts wedding of married man" and then related that Rabbi Shlomo Riskin opposed the title "rabbi" for females, etc. This was one of the few mistakes our excellent composing room has made, and in this week's issue you'll read the correct news article under the proper headline.

It is interesting to learn how the document by the Catholic Church on obligations in connection with the Holocaust was received by Catholics and one indication is the following report from The Criterion, the weekly publication of the Catholic Church in Indianapolis. The report is attributed to CNS, which we can assume is the Catholic News Service, and therefore probably has appeared in many if not all Catholic church weekly publications.

VATICAN CITY — The Vatican's release of a landmark document on the Holocaust, expressing repentance for some Christians' failure to oppose the persecution of Jews, prompted a week of praise, criticism and reflection from Catholic and Jewish leaders.

The document drew universal approval for its *mea culpa* about past Christian discrimination against Jews and its strong condemnation of the practices and ideas that led to the Nazis' "final solution." Many saw the text as an important teaching tool for the future.

Its distinction between Christian "anti-

Judaism" and Nazi "anti-Semitism" met with a more mixed reaction, especially from Jewish leaders who felt the two phenomena were historically linked. But its defense of Pope Pius XII re-opened a bitter debate about the role of the wartime pontiff and whether he did all he should have done to save Jewish lives.

Titled *We Remember: A Reflection on the Shoah*, the 14-page text was released March 16 after 11 years of preparation by the Pontifical Commission for Religious Relations with the Jews. Eagerly awaited by Jewish groups, the document had been requested by Pope John Paul II as the church's first official statement about Christian responsibility and the Shoah, or Holocaust.

One of the main conclusions of the text was that centuries of anti-Jewish attitudes in the church may have contributed to Christians' lack of resistance to the Nazi policies, which left some 6 million Jews dead.

"For Christians, this heavy burden of conscience of their brothers and sisters during the Second World War must be a call to penitence. We deeply regret the errors and failures of those sons and daughters of the Church," it said. In that sense, the current document is "an act of repentance," it said. In a brief accompanying letter, the pope called the Jewish Holocaust an "indelible stain" on history and said he hoped the new document would "help to heal the wounds of past misunderstandings and injustices."

Addressed to all Catholics, the Vatican document was also sent to Jewish leaders around the world. It asked Jews to "hear us with open hearts." Reaction poured in immediately, not all of it favorable. Many Jewish representatives called it a positive step, but one that did not meet all their expectations. Typical was the statement of the European Conference of Rabbis, which on the one hand said the text was disappointing and on the other called it a "first step in the right direction."

In New York, the American Jewish Congress expressed appreciation for the document but said fuller access to Vatican archives from the period would help address lingering questions of church "responsibility and complicity." Rabbi David Rosen, head of the Jerusalem office of the Anti-Defamation League of B'nai B'rith, said the document's expression of error and regret was significant. But he said the text made it sound as if Christians were merely indifferent to the persecution of European Jews; he said that others, including the pope, have used stronger language about Christians' behavior during that period.

Continued on page 4

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9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Millions contributed to U.S. universities

NEW YORK — Contributions in the millions of dollars to universities continue to be made as several were announced this week, led by \$13 M. to Brandeis University by Abraham Feinberg and \$15 M. to the university of California at San Diego by Irwin Jacobs and his wife, Joan.

Other gifts by Jews include:

\$10 M. by Lou Wasserman and his wife, Edie, to the University of California at Los Angeles, \$5.4 M. from the estate of Jack N. Berkman of New York to Harvard, \$2.5 M. from Larry Taishoff, Naples Fla. to Duke University, \$2 M. from Marc S. Goodman, Brookville, N.Y. and \$1 M. from Rowland Schaefer, Pembroke Pines, Fla., to Diabetes Research Institute Foundation of Florida and \$2 M. from Stanley G. Peschel, Copake, N.Y. to Union College.

If Oslo is dead, another formula must be found

By DAVE GOODWIN

MIAMI BEACH, Fla. — In response to the query from me that Henry Kissinger has stated that the Oslo agreement was in effect dead, Israel Defense Minister Yitzhak Mordechai, said here that if the step by step approach of Oslo will not work, we will have to find a formula for Palestinians to agree to do what they said they would do, and then move to a final agreement.

He and Ambassador Eliahu Ben Elissar spoke at a gala for Florida Friends of the Israel Defense Forces.

Fresh from a meeting here with U.S. envoy Dennis Ross, Mordechai declared that he hopes a formula can be reached which would work toward peace. The Palestinian Authority is not doing enough, he said, to meet its commitments. It has to fight terrorism. We are asking only one essential thing," he added, "security for our people and for our country...the PA police are not doing what is necessary to be done."

Swiss could retaliate

NEW YORK — A crisis seems inevitable as sanctions against Swiss banks by U.S. public finance authorities are in the works.

If legal action is taken by the several Jewish bodies that are masterminding the recouping of funds and insurance policies of Holocaust victims from Swiss depositories, it is expected that there will be retaliations such as Swiss

pharmaceutical companies and others who now control some 200,000 jobs in the U.S. could move probably to states where they would have protection from suits.

In fact the Swiss banks currently face three class-action lawsuits seeking some \$30 B., plus parallel demands from the World Jewish Congress also seeking in the billions.

Continued from prev. page

common there for boys to bond with their fathers and other grownups by going hunting. They learn safe use of firearms early and are told not to point the weapons at people.

On the other hand, there is this Jewish thing about valuing life. An animal killed by hunting is *treif*. One doesn't kill for sport or inflict unnecessary pain on animals. So gun ownership for Israelis means gun ownership for self-defense, law enforcement or war, not for casual taking of lives.

We all tend to fit into the society in which we live. Jews are not immune to absorbing tendencies toward violence if those are endemic to their society. We have nothing to gloat about in the wake of the Jonesboro tragedy. Still, we may have in this tradition of not hunting one more thing to be thankful about.

Our managing editor, Ed Statmann, is a veteran newspaperman, who formerly headed the staff here of the UPI. We're happy to welcome him to our heretofore exclusive domain.

This is the way to get a divorce

NEW YORK — The Brooklyn District Attorney's office is investigating two cases in which Orthodox men assert they were beaten by thugs who demanded that they consent to grant a divorce to their wives.

One of the complainants, Abraham Rubin, is demanding \$100 M. in damages from the Union of Orthodox Rabbis of the U.S. and Canada, charging they ordered the beatings, which they deny.

Rubin told a press conference that he had been abducted on a street near his home by a gang of Yiddish-speaking thugs who dragged

him into a van, blindfolded and handcuffed him and then beat and tortured him with an electric stun gun until he was unconscious. Two witnesses claimed that he had given a get at some point during the procedure, but his attorney claimed that "he was in fact unconscious at the time."

At a press conference five other men said they had been similarly assaulted dating back to 1992 to coerce divorce-related concessions.

Newsday, the daily, reported that its own investigation had uncovered at least 10 such cases.



NOT MIKE TYSON — She calls herself the Zion Lion, but her real name is Jill Matthews and she's Jewish and her profession is fisticuffs. At age 34 she was scheduled to fight for the Women's International Boxing Federation title in the 106-lb weight class last Saturday night. But since female boxing is not as yet being reported in the daily press, whether she won or lost is not known. She trains five days a week at Gleason's Gym in Brooklyn. She fought a 10-round draw with her opponent Annise (the Assassin) Zammaron on Jan. 10 at Atlantic City.

Schakowsky wins Chicago primary

CHICAGO — Maybe headed for Congress is State Rep. Jan Schakowsky who won Tuesday's primary. She defeated two other Jewish aspirants, J.B. Pritzker and State Senate leader Howard Carroll.

She now is heir apparent to what has been called a "Jewish seat" in Congress, representing a heavily Jewish district spanning the city's lakefront and Rogers Park neighborhoods, plus parts of suburban Skokie, Evanston and Morton Grove.

Schakowsky is a consumer activist, women's activist and possibly the most liberal in a field of liberal Jews.

Orthodox rabbi conducts wedding of married man

LONDON — For obvious reasons the Jewish Chronicle here did not name him but did publish an account of an international Jewish businessman who has married his girl friend in a Jewish ceremony in New York without being divorced from his wife either by Jewish or civil law.

His wife refused to accept the get, the religious bill of divorce, objecting to its financial conditions, but a few days before the hearing the husband flew to New York with his wife to be and they were "married" by Rabbi Twi Meir Ginsberg of the Union of Orthodox Rabbis of the U.S. and Canada.

Rabbi Ginsberg had asked the wife to come to New York to receive the get, warning her that "in case you do not appear, your husband will get permission to do whatever is necessary to rescue himself from you; therefore he can remarry through a heter meah Rabbonim.

This heter is a dispensation which needs to be signed by 100 rabbis for a man to take a second wife without divorcing his existing partner and is used in cases where the wife is either incapable of agreeing to a divorce, due to mental illness, or is regarded as being unreasonable in refusing a get.

Rabbi Hecht okay to visit Israel

JERUSALEM — Rabbi Abraham Hecht who had declared in a magazine interview that "whoever kills Rabin will be doing a good deed" and has since said his remarks were misinterpreted will be allowed into Israel. One lawmaker has said he

would appeal the move to Israel's highest court.

A month following the assassination on Nov. 4, 1995, then-Interior Minister Haim Ramon barred Hecht and six other American Jews from entering Israel.

Pork in Israel ban intolerable

JERUSALEM — When defense attorney Alexander Shmerling said that "for a democratic country at the end of the 20th century to rule on what people can and cannot eat is intolerable" he was commenting on the decision of an Israeli court that ruled that

shops cannot sell pork because Jews hate pigs.

The decision of an Israeli magistrate that "over the course of history pork has become a symbol of national repugnance for the Jewish people" will be appealed.

2 Russians said spied for Israel

MOSCOW — Mild sentences were meted out to two former Russian military intelligence officers on charges they spied for Israel. Lt. Col. Vladimir Tkachenko and Lt.

Col. Gennady Sporyshev were found guilty of selling 200 classified satellite photographs of the Middle East to an Israeli diplomat stationed in Moscow.

Rabbi murdered in Mexico City

MEXICO CITY — Rabbi Hassan Avraham, 48, who was here on a fundraising visit, was murdered after being stabbed repeatedly. The motive was robbery.

FOR SALE

Two Torahs, with mantles from, now closed, Conservative Congregation, \$10,000 Total or best offer.

Terms available.

Box 1415, Attn: Rabbi, The Jewish Post, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225

OBITUARIES

Harry Torczyner succumbs at 88

NEW YORK — Harry Torczyner, 88, founder and long-time supporter of the American Friends of the Israel Museum, is being mourned. He was the honorary vice president of the Zionist Orga-

nization of America, and of the brother of its honorary president, Jacques Torczyner.

He was the general counsel of the World Federation of Diamond Bourses.

George Haar dies, JTS board member

CLIFFSIDE PARK, N.J. — George Haar, a past president of the Fairlawn Jewish Center and a member of the board of

overseers of the Jewish Theological Seminary Rabbinical School is being mourned.

Hilda G. Schwartz, retired justice

NEW YORK — Hilda Ginsburg Schwartz, retired justice of the State Supreme Court, died at the age of 90. The first woman to reach the New York bench at any level, she served as a judge for 24 years after having been the

city's Director of Finance.

She was the founder of the Women's Bar Association of the State of New York and served as its president. Among her other roles were secretary of the New York Board of Estimates.

Dr. Viola Bernard dies at age of 91

NEW YORK — Dr. Viola Wertheim Bernard, who practiced medicine specializing in psychiatry and psychoanalysis, died at the age of 91. She

served for 50 years on the board of the Louise Wise Services for Children and Families and was its Chief Psychiatric Consultant for 40 years.

Irving Bertenthal taken by death

KINGBRIDGE, N.Y. — Irving Bertenthal, president of

the The Kingbridge Center of Israel, died at the age of 93.

Seymour Katz is being mourned

NEW YORK — Seymour L. Katz, past regional officer of the New York Metropolitan Region of the United Syna-

gogue of Conservative Judaism, is being mourned. He was a pioneer in the movement to free Soviet Jews.

Jules Levinstein being mourned

CHICAGO — Jules Levinstein, former president of Congregation Rodfei Zedek

and of the Chicago Council of the United Synagogue, is being mourned.

Robert Levy, 85, of Oak Park, Ill.

OAK PARK, ILL. — Robert Levy, founder and chairman of the board of Allpak Co., a past president of Lincoln Park B'nai B'rith Commonwealth Lodge, died at the age of 85. He was a 20-year member of the rehabilitation board for

the Salvation Army and was instrumental in development of the first alcohol treatment center at Northwestern Memorial Hospital 25 years ago. He was a trustee of North Shore Congregation Israel.

Nell Ziff Pekarsky dies at Chicago

CHICAGO — Nell Ziff Pekarsky, former president of Junior Hadassah and wife of the late Rabbi Maurice Pekarsky is being mourned. At one time she worked for Meyer Weisgal and she spent five years in Jerusalem setting up a Hillel there. She also at one time was secretary to Rabbi Mordecai Kaplan.

Death Notice

Rabbi Samuel Smerling

We record with sorrow the passing of our beloved colleague. Ordained in 1949, he served as a chaplain in the United States Army after which he served pulpits in New Jersey and New York, most recently the Rosedale Jewish Center (NY). We extend our heartfelt condolences to his wife, Pearl, and children, Arthur, Reva, and all who were touched through his rabbinates. Rabbi Seymour L. Esroog, Pres. Rabbi Joel H. Meyers, Exec. VP The Rabbinical Assembly

Temple to hold farmer's market weekly

LOUISVILLE — What may be the first in the American Jewish community will be the participation of The Temple here in FARMWORKS which will bring a farmer's market to the temple on Mondays from 4 to 7 p.m. beginning in late April and throughout the growing season.

Rabbi Gaylia R. Rooks announced the program in the temple's Bulletin.

"This is a wonderful opportunity to provide the healthiest and freshest foods for your family while also supporting small, independent farmers in our region. Some of these farmers are even exploring organic produce as an alterna-

tive to tobacco dependence, and we are proud of the opportunity this provides for them to become healthier farmers."

FARMWORKS is composed of a group of concerned citizens and independent farmers who have joined to promote local produce grown in Kentucky and Southern Indiana and to educate consumers about where their food is grown.

Not only fresh vegetables and fruits, but also flowers and several unique and heirloom varieties will be available, plus a botanist will be on hand to answer questions on gardening.

Clinton says no on Pollard

WASHINGTON — As the American Jewish community becomes more insistent that Jonathan Pollard be pardoned, the White House rejected an appeal from the Conference of Presidents of Major American Jewish Organizations. Charles Ruff, counsel to the president, said that "based upon all information before him, the president decided that the extraordinary remedy of executive clemency should not be used in this case."

K.B. Weissman of the Technion

NEW YORK — K.B. Weissman, who served on the board of trustees of the Solomon Schechter School of Westchester, is being mourned. He was also a trustee of the Optometric Center of N.Y. and former president of the N.Y. College of Optometry. He was a trustee of the international board of Governors of the Technion and governor emeritus and honorary vice chairman of the American Committee of the Weizmann Institute of Science.

At Syracuse University he was an All America goalie in soccer.

Torah programs on TV are now the prospect

BLOOMFIELD, Ct. — If a new tv production company that recently was launched here is successful there may soon be Torah programs for broadcast, cablecast and educational uses. The non-profit The Torah Project was founded by Steven J. Rothman, a producer who currently has three projects in the works — Lessons From the Five Books of Moses, If Not For Eve and A Guest in My Cousin's House.

Rothman said that through his work in corporations it became clear to him that people are searching for greater meaning in their work and in their lives. I created the Torah project to help them along the path. Though the lessons of the Torah are ancient ones, they have modern applications for the 21st century," he said.

KKK

Continued from page NAT 1

\$195,000.

The Klan only wins, often gathering recruits as a result of its rallies.

Berry's only expenses are for transportation. But for every new Klansmen, he collects \$20 as an application fee. Then he sells Klan robes and other Klan items, besides collecting dues of \$5 a month. Klanwatch's Potok says the American Knights has grown from one chapter two years ago to 12 chapters.

Still, the Anti-Defamation League say there are fewer than 6,000 Klansmen in the entire country, and that those are spread over a hundred or so splintered Klan groups whose leaders bicker frequently.

Berry's group was the one that cut a deal in Cicero, Ill., recently to call off his planned rally in exchange for \$10,000 and an arrangement for Klan literature to be distributed. The town escaped the threat of violence and cut its bill down from an estimated \$150,000 for police protection.

Brad Thompson, a defector from Berry's organization who helped organize many of the rallies, now is running for the DeKalb County Council. He has said he wants to quell racial tensions.

Editor's chair

Continued from page 2

Rabbi Leon Klenicki, an ADL official in New York, challenged the document's anti-Judaism anti-Semitism distinction, saying: "The Nazis nourished themselves with what they saw around them in the textbooks, in the cathedrals, in the passion plays (of the Catholic Church). They didn't have to go far. It was there."

The document, however, argued that while the church was partly responsible for religious discrimination against Jews through the centuries, this did not lead to the "neo-pagan" Nazi ideology of racial superiority. Cardinal Edward I. Cassidy, head of the commission that drafted the text, said it was unfair to "put the Nazis of Hitler together with the Church, united in responsibility for this tragedy."

Several commentators, Jewish and Catholic, noted that the Vatican document referred consistently to the responsibility of individual Christians, not to the church as an institution. In contrast, they said, recent *mea culpa* statements by French and German bishops have

acknowledged collective shortcomings of the Church as Church.

Like many Jews, Ignatz Bubis, president of the Central Committee of Jews in Germany, expressed anger and disappointment at the document's statement that Pope Pius had shown "wisdom" and had helped save "hundreds of thousands of Jewish lives."

The document defended Pope Pius in an unusually long footnote, using the words of Jewish leaders of the immediate post-war period.

A few days later, a Jesuit expert on the period, Father Pierre Blet, wrote that published Vatican documents prove Pope Pius made continual but unpunished efforts to stop the deportations of Jews and to save as many Jews as he could.

Pope John Paul entered the debate when he was questioned by journalists on his way to Nigeria March 21. He called Pope Pius "a great pope" and said those who criticized his World War II role should "read Father Blet."

MEDIA WATCH

'Homicide' respectful to religion

By RABBI ELLIOT B. GERTEL

As it happens, a lot of my TV reviewing this season has required discussion of Roman Catholic themes. I do, after all, have an obligation to discuss



how religion in general is treated on television. But more often than not, Catholic themes are blended with Jewish characters and themes.

Recently, NBC's artful and affecting series, "Homicide," devoted an episode to the murder of Catholic priests. The first victim had helped refugees from South American countries. A self-appointed swami who, in this instance, happens to be African American, charges that the priest abused children. That offends Officer Stu Gharty, who protests: "When someone leads a nice, decent moral life, people have to get uncomfortable. They have to add sin to the mix, bring him into their level."

Kudos to writers Anya Epstein and David Simon, who do two appropriate and all too rare things here: They challenge glib accusations against Catholic clergy, especially by self-appointed spokespeople for "New Age" religions, and they depict the sensibilities and piety of religious Catholics in the pews. Not even the so-called Catholic series, "Nothing Sacred," did that much.

Stu asks his non-Catholic partner, "Are you Catholic? Me, I still go to Mass. I still take communion. My wife, kids... It's good for families, it's good." How often does one hear on TV such personal testimony of loyalty to a faith?

Stu says that, despite the ugliness and mayhem he sees, particularly the violence directed against priests, he still wants to believe. So every Sunday, he is down on his knees, "mouth open, waiting on that little wafer." He reminisces that he and his brother would, as children, take a cardboard box, improvise a makeshift altar and cover it

with a sheet and blabber Latin-like sounds. "May be something to that Latin," he adds. "Maybe believing in God is supposed to be mysterious. God shouldn't be regular, everyday, what we speak." Why has no one on television ever reminisced about "playing shul?"

We come to respect Officer Stu and his fine Catholic sensibilities. Particularly poignant is a scene in the autopsy examining room, where Stu protests that the monsignor should not be left on the body slab with the other cadavers.

The episode is respectful both to traditionalist Catholics and to politically liberal Catholics. We are introduced

with AIDS. "Maybe it's easier for me to imagine what it's like to be dying of AIDS than what it means to believe in God," she responds.

The other officer tells her that she is lucky because, in their line of work, the faithful may have more of a struggle. Seeing mutilated priests, overdosed drug addicts, etc., "only gets in the way and twists you up... So if you don't have the Almighty to reckon with, you're fortunate." Of course, the dialogue belies the rhetoric — and most effectively, too. The point is well-made that if faith entails more pain and struggle, it is still worth having and cherishing.

Not surprisingly, a Jewish

That offends Officer Stu Gharty, who protests: "When someone leads a nice, decent moral life, people have to get uncomfortable. They have to add sin to the mix, bring him to their level." Kudos to writers Anya Epstein and David Simon, who do two appropriate and all too rare things here: They challenge glib accusations against Catholic clergy, especially by self-appointed spokespeople for "New Age" religions, and they depict the sensibilities and piety of religious Catholics in the pews. Not even the so-called Catholic series, "Nothing Sacred," did that much.

to Sister Diane, an African American nun who is also a civil liberties lawyer battling for the rights of refugees seeking political asylum. It is also respectful to those who don't have faith and are simultaneously seeking it and quashing the yearning for it. A woman officer who is repulsed by all the violence and cruelty she sees shares with a colleague that half of her thinks that there is something wrong with her, "like I'm some evil person who can't see light or has no soul," when she feels cynical about Sister Diane's and the other clergy's trust in people and in God. The other officer tells her that she was good to a woman

character is used for a little comic relief in the midst of all this heavy conversation. Detective Munch (Richard Belzer) is dressed as a priest and is placed at a bus stop. When a kindly black man asks him what he's doing in such a bad neighborhood, Munch replies, "Zei gezunt," and later tells his partner it means "Go with God" in Yiddish. (Actually, it means "be healthy," but who wants to quibble with such a nice theological interpretation?) Yet Munch, too, is treated respectfully here, and more so in recent episodes than in early ones. He succeeds in nabbing would-be muggers, and after serving on all night decoy duty, he reads a

little Proust, demonstrating some intellectual tastes and commitments.

"Homicide" deserves a lot of credit for being respectful to Catholics and others in a drama that depicts the murder of clergy. There is nothing gratuitous here.

Another police drama that offers a respectful glimpse into the Catholic Church is "Brooklyn South." In one particularly touching episode, Officer Jimmy (Dylan Walsh) persuades a drug-dealing kid to turn in the king pins. Jimmy saw this boy's brother die in a senseless neighborhood murder, and therefore, feels a responsibility for the 14-year-old. Yet the latter, too, is killed after an aunt sells him out to feed her drug habit. Jimmy cannot handle the guilt that the youngster's cooperation with the police may have sealed his fate, so he goes to confession to see his parish priest, with whom he is on a first name basis. That scene is a respectful and warm glimpse into the meaning of the confessional to Catholics. It highlights both the human side of the priest and his theological role.

"You do what you can," the priest tells Jimmy. "To hold yourself higher is sinning and pride." That is sound psychological and religious advice.

The priest shows a personal concern for Jimmy by insisting that, as penance, in addition to saying the "Hail, Mary," Jimmy regard it as a mandate to attend the singles mixer at the parish house, because he is looking after others to the extent that he is ignoring his own needs.

It is unfortunate, however, that "Brooklyn South's" cadre of writers, including William M. Finkelstein, Edward Allen Bernero, Michael S. Chernuchin, David Milch and Steven Bochco, are not anywhere near as respectful of Jews and Judaism. Consider the strange episode about zealous Hasidim that was reviewed in this column several weeks ago. Or an episode in which we hear, quite gratuitously, about the "first time we've had brothers in the house [the police station] since the Rabinowitz twins, who as you no doubt remember were subsequently indicted."

I'm all for reverential treatment of Catholics and Catholicism on television, for this can only enhance the image of religion in general. But it is worth noting that "Homicide" is beginning to treat Jews and Judaism with a lot more deference than we find on any of the other numerous TV police dramas.

Books by Rabbi Samuel Silver

(Prices Include Postage)

How To Enjoy This Moment

A treasury of practical philosophy • \$9.50

"It brings joy for the moment and enrichment for life." —

Rabbi Maurice N. Eisendrath.

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The basic tenets of Judaism and its relevance to our times • \$8.50

"I enjoyed every moment of Rabbi Silver's book. It's not a how-to book but more of a how not to waste the precious moments of life." — Arthur Levitt

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The complexities and responsibilities of intermarriage • \$6.50

What Happiness Is...

Hundreds of definitions of happiness with definitions written expressly for this book by Bob Dole, Bob Hope, Art Buchwald, Sen. William Cohen, Rev. Robert Drinan, Isaac Stern, and Norman Cousins • \$10.50

Send orders and checks to Mrs. Elaine Silver,
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Tel: 561-997-2438



YOUR NAME

By David L. Gold
Installment No. 421

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bava Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

Madison Ave. hype

On the same day that Mr. Drosnin appeared on the Charlie Rose Show, *The New York Times* carried his publisher's advertisement with this puff straight from Madison Avenue: "The runaway international bestseller," "The Bible Code is taking the world by storm," "#1 in England, *The Sunday Times* (London), #3 in France, *L'Express*, #4 in *The Wall Street Journal*, #5 in *The New York Times Book Review*," "Everyone is talking about The Bible Code," "Join the Conversation," "As seen on 'Oprah,'" "A Main Selection of the Crossings Book Club, An Alternate Selection of The Literary Guild and Doubleday Book Club," plus quotations from *Time* and *Newsweek* (p. C17).

Overlooking the bad French, I readily accept the invitation to "join the conversation" (let's chat in Hebrew, as all Hebrew experts do). I expect Mr. Drosnin to respond to every one of his just critics (till now, he has been mum, though his silence speaks volumes). And I am curious to know why the publisher quotes no approbations from relevant experts.

All things considered, the advertisement, if read between the lines, tells us that the public has fallen for this nonsense as naively as small children believe a magic show. Mr. Drosnin, being an Ashkenazi, need not be reminded of the Yiddish saying *der oylem iz a goylem* "The public is stupid."

Almost the same advertisement appeared in the same newspaper on June 30, the copywriter's French being as bad as ever. Now we learned that the book had moved up to third place in *The New York Times Book Review* and placed fifth on the bestsellers' list of *Corriere della Sera* (p. C13). For some inexplicable reason, this advertisement too lacked approbations from relevant experts.

The advertisement of July 2, 1997, in the same newspaper was almost identical to the previous one ("#1 in England *The Sunday Times* (London), #2 in *The Wall Street Journal*, #3 in *The New York Times Book Review*, #4 in France *L'Express*, #5 in Italy *Corriere della Sera*, #7 in Germany *Der Spiegel*," with blurbs from *Time*, *Newsweek*, *The Atlanta Constitution*, and *San Francisco Chronicle*), though, again, inexplicably, without experts' approbations.

A little over a century earlier, on 17 July 1897, to be exact, Rudyard Kipling, in "Recessional," warned against premature self-congratulation. Surely Mr. Drosnin recalls from that poem the words "frantic boast and foolish word."

In sum, had Mr. Drosnin strict criteria, were the supposed "messages" expressed in grammatically and stylistically correct Hebrew, and were they orthographically uniform, Mr. Drosnin might have a case, but as things stand now, if we may judge from the advertisements and articles examined so far, he has written a sensationalist book of hollow profundities, which, appeal as it may to the naive and the gullible, would not be acceptable even as a term paper in any serious course in Hebrew linguistics or the Jewish Bible.

People who read Jewish research literature regularly and professionally often feel they are drowning in Ordinary Ocean, suffocating in Mediocrity Marsh. Do we really need another example of how the amateurs' reach exceeds their grasp?

Next week: *Jesus, salvation, the Almighty, and the Trinity* (all in seven letters).

L'DOR V'DOR: GENERATIONS

The myth of the Super-Jew

By SUSAN RUBIN WEINTROB

Elkins, Reuven. *Conventional Wisdom: Torah Perspectives on the Child Who Has Difficulty Learning*. Targum Press, 1997.



Jews usually cringe when it comes to stereotyping. Who wants to be thought of as a stereotype instead of an individual, especially when most stereotypes are so negative?

There is one stereotype, however, that many Jews accept almost without thinking — the myth of the super-Jew. All Jews are smart, send their children to college, get the highest IQ scores. Those who don't do well in school are simply underachievers or have behavior problems. Who needs learning disabilities teachers in Jewish schools? Just buckle down.

While Jews do have a large percentage of high academic achievers, we would be doing many of our children a disservice if we did not acknowledge the Jewish children who have special needs.

Education for a Jewish family is a mitzvah — a commandment, not a luxury. "You shall teach your children diligently," we are charged. Not some of your children, but all of your children. And to educate all of them, we must give them an education that is appropriate.

Such is the philosophy of a book with an important message, *Conventional Wisdom: Torah Perspectives on the Child Who Has Difficulty Learning* by Reuven Elkins. (Targum Press, 1997) The author is an Orthodox rabbi who also holds a master's degree in education of the learning disabled and neurologically impaired from New York University.

He compares appropriate teaching methods to the method Aaron used in lighting the menorah in front of the ark. As Rashi explains, the menorah should be lit "until the flame burns by itself." Thus the goal of a teacher is not simply to present material

but, as Rabbi Elkins explains, "to bring the *talmid* [student] to his own level of independence." The student must be given skills that allow him to learn on his own.

While this is a needed element for all students, it is especially important for students with learning problems. Some disabilities do require separate programs, yet, Rabbi Elkins tells us, "the majority of students experiencing learning problems can be most successfully taught...with the assistance of a resource room or tutoring...in their regular classroom"

According to this book, most Jewish day schools do not meet the needs of learning-disabled students. Many families must split the family by sending some of their children to a Jewish day school and others to public schools, which do provide for learning disabilities. Some families, angered by the lack of assistance, simply do not send any of their children to day schools.

But wouldn't we be wasting our time on children who will not offer the Jewish community very much in terms of scholarship and leadership? Shouldn't we put our limited financial resources where it counts?

Rabbi Elkins relates the following story about a young man with serious learning problems:

"As a young boy, he had severe writing difficulties. He would fail any written classwork. His tests were so unreadable that even his correct answers were marked wrong. ...[H]e was one of the poorer students of his class.

Then when he was in third grade...he discovered an old typewriter and taught himself to use it.

He never did write legibly, even as an adult. But type he did — in Hebrew and English. He became a famous author, writing volume after volume...In fact, he was one of the most influential and gifted Torah scholars in our generation. He was Rabbi Aryeh Kaplan, zt"l."

While not all children, with or without learning disabilities, will become future Aryeh Kaplans, we must recognize that all children want to learn. How can we create successful

environments for students with difficulties?

Elkins encourages small class size and innovative teaching. But most of all, he wants this educational responsibility shared with the community, which he argues, is held accountable for the education of all its children. Education must be student-centered — it is not set up to meet the needs of the teachers, administrators or board of directors. Elkins exclaims, "Who cares what YOU are and what YOU do? The point is: What does your student need?!"

This remark reminded me of an incident that happened a number of years ago when I was in graduate school, getting my master's degree in educational administration. As part of the program, I had to visit a school for several weeks and learn its hierarchical system. I chose an alternative high school, the Margaret Hudson Program for Teenage Parents. When I interviewed an administrator about her school's structure, she pulled out a piece of blank paper and drew a circle. She wrote the word "student" in it, and then drew six interconnected spokes from the center — teachers, administrators, parents, counselors, fathers and community services.

Though I lost the paper she drew for me years ago, the diagram has remained etched in my mind. I have seen the typical hierarchy for many school administrations. It invariably has administrators on top, then teachers and other staff below. The student was at the bottom of the list, if included at all. The parents and community were omitted. This is a diagram that shows the lines of power, but not the needs of our students.

The drawing I was given would meet with Rabbi Elkins' approval, I have no doubt. It should be approved by all who really care about educating our children. When children are at the center of our circle, we know that the organizers of the school and community cooperate to help teach our students.

The very important task of education is the responsibility of parent, teacher and community. The Rambam writes

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MILK, HONEY & VINEGAR

A messianic mess

By JUDY CARR

The sweet, blonde American girl was on the phone in her friend's Tel Aviv flat.

"I hope the Jewish God looks after you," she said.

It was a Jewish Sabbath, but that did not prevent the American girl making the phone call. She never learned much about Judaism, in spite of being married to a Jew, studying to be a convert and being mother to a baby born in Israel.

A strange, confused story... Hear the rest of it!

The American girl lived in a small town in a southern state. She had not much contact with Jews. When a glamorous American Jew offered to take her to his community in Israel, give her a wonderful life and make her an Israeli and a Jew, she fell into his arms. Were not the Jews the best husbands? Was not Israel, as all those Jewish papers he showed her wrote, an earthly paradise?

What she did not know was that his was a community of Jews for Jesus, that in marrying him she was not becoming a Jew but a Jewish reject, that she was turning into neither Christian nor Jew.

The first few months were happy ones. She became pregnant. Her husband had a good enough job. The Jews for Jesus gave her a wonderful welcome. Why, they even coached her for her conversion by the rabbinate.

However, when she presented herself before the rabbinate for her first conversion interview, sorry enlightenment came. She learned who she was, what she was, and was told moreover, that she had no chance of conversion.

Another month and she was in hospital having her baby, the baby that was neither Jew nor gentile nor believer in Jesus. In the hospital she was diagnosed as having severe post-natal depression.

She found herself in a mental home, sorry, lost, ill. Her husband dropped his work to look after the baby. "They were kind to me in that place," she said.

Yes, Israelis were kind to the deluded wife, no wife.

She prayed to the Jewish God. Whatever this Being willed, after applications to the embassy, the Ministry of the Interior and her commu-

nity back home, the only solution for her and baby was to fly back to America.

It is not known how baby got a birth certificate and Israeli passport to fly out at Lod, or what religion the child was registered as.

So she was home, without a divorce, without a husband, without a religion, with a

baby.

The psychiatrists in Israel were kind to her, and so were the Israelis kind to her.

Her home community, her pastor, her family... Here the story fades out!

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JEWISH THEATER

New, grittier 'Cabaret'

By IRENE BACKALENICK

Do we want to see yet another 'Cabaret'? The answer is yes, if it's this new, grittier version now on Broadway!

We thought the Joel Grey /



Liza Minelli film was the definitive "Cabaret" Statement. But no. We see now that the film was essentially a vehicle for its two stars. No one can belt out tunes like Minelli and Grey, and in their hands the Kander-Ebb songs shone like diamonds. But it was a glamorous world they projected, and the Nazi menace was merely a flicker in the background.

This time around, we really experience the world of pre-Nazi Berlin, a world where all values have gone awry and a desperate, feverish pursuit of hedonism prevails. The show is produced by Roundabout Theatre Company (which has had a formidable track record for remarkable theater in recent years). But instead of using their own theater space, they have taken over the old Henry Miller Theatre on West 43rd Street. It is the perfect setting for the Kit Kat Klub—a grungy space that was once an ornate theater. The grande dame, with its worn red drapes and walls, has seen better days and cherishes dreams of past glories, rather

like a Tennessee Williams heroine. It has become, in fact, a cabaret, with the audience very much part of the proceedings.

The young British director Sam Mendes has recreated his original 1993 London "Cabaret," with its same dark vision. He has cast a mix of British and American players for this production, headed by Natasha Richardson and Alan Cumming. The harsh lighting, the tattered costumes, the rickety tables and chairs all contribute to its stark realism. The actors have been chosen for their acting, not singing, ability; and the songs do not predominate, but fall into place, part of the whole. Yet certain performances stand out: Cumming is unforgettable as the sly, leering Emcee, whose every word invites us to indulge our sleaziest fantasies. He does not invite comparisons to Joel Grey, but makes the role his own. And Mary Louise Wilson and Ron Rifkin, as the older couple, give tender, beautiful performances.

We do have our criticisms: Rob Marshall's choreography conveys the raw, up-front sexual message of the Kit Kat Klub. But the constant crotch-grabbing and pelvic thrusting that form the basis of company numbers become monotonous. And the actors' German accents tend to come and go. Wilson, who gives a delightful portrayal (and has the best singing voice to boot), mouths her lines in pure Americanese. And the much-touted Natasha Richardson is

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FINE'S FINDINGS

Rabbi to unaffiliated

By JANICE FINE

Temple Kol Ha Amin, 7455 Collins Ave., Miami Beach, FL 33141. Dedicated to serving the unaffiliated.

Rabbi Loring J. Frank.



At the untimely death of his father, Rabbi Emmet Frank, Rabbi Loring J. Frank left a lucrative position in the secular world, to rededicate himself to Judaism, further expanding his father's legacy. Together, father and son had filled an increasingly more complex need for outreach synagogues. Today that need is better understood and acted upon by Reform and other movements.

Rabbi Loring J. Frank further enhanced his studies, graduating from the New Seminary in New York, under Orthodox auspices.

Why are 85 percent of Jews in South Florida unaffiliated? I don't believe the message is that Jews don't want to be involved in their history, culture, and religion. The numbers of volunteers working and enjoying Jewish service organizations belie these figures. They do care!

We particularly speak about the weaknesses of the family in this generation. However, when we look back we're forced to ask: In spite of the beauty and spirituality of the marriage ceremony was the love as strong as the attraction? And what about the couples' responsibilities as citizens? When Jews married did they show sufficient loyalty for continuity? All of those qualities developed and always will, with maturity—if the couple is nurtured.

Let's offer a way of life—realistic goals that the majority of Jews want to follow. The length of time it takes to convert is arbitrary. More important is the welcoming tone. In our open society Jews must stay as open as we have throughout history. Knowledge, gained even at the most prestigious schools, still is the beginning, learning and doing, is the determining factor from generation to generation.

We are a family and the

sooner the convert belongs and shares experiences, the closer he or she gets to the real commitment within a Jewishly practicing environment.

As a rabbi I feel my blessing is critical. Many people ask for my help, and the results are positive. A man, married over 50 years, a respected leader and board member of his synagogue asked to be converted. He said, "I've lived as a Jew. I want to die as one." His family had disowned him when he married, breaking the tie with that world. Somehow, although he was proud and active in his new life, he had never converted, and he wanted someone he trusted to make his life work complete.

A grandmother told her story. She stood by her husband, almost dying during the Holocaust, although she was not Jewish. When they were rescued she lived as a Jew. Now, with an Orthodox grandchild, she wanted to formalize what had always been in her heart and in her actions.

From older to the new generation, a young Jewish woman asked me to give a religious blessing to her and her same sex partner. Since she was a convert it just seemed natural to ask her why she did not turn to the woman rabbi who had married same gender persons many times. She said that the rabbi refused because her partner was not Jewish, although she was in the process of study. They married with my blessing, and a few months later the woman converted. Once again I had the joy of seeing people live by their new faith and replenish by two more.

We're not a race of people, nor do we have a priesthood doing the work for us. We certainly don't have a hierarchy passed on from father to son. We are a religion with a rich and varied heritage, and we choose as well as inherit Judaism.

In our open society parents are not successful in demanding. A stronger point is persuasion in an atmosphere in which born Jews and Jews by choice grow in their commitment.

Our acceptance is a far cry from one of the so-called Israeli Orthodox compromises:

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Reform is in the historic tradition of change

By ROBERT SANDLER

I am writing in response to the column by Susan Rubin Weintrob in the Feb. 25 issue of The P-O re: the highly-charged debate raging today among the various branches of Judaism concerning who is a Jew, who is not a Jew, what is halacha, which rabbis perform legitimate conversions, which do not, etc.

I have had the feeling, since her column began to appear in the P-O, that Susan Rubin Weintrob is an upstanding well-meaning person. On several points in this particular column, however, it is my opinion that she is misinformed.

Ms. Weintrob writes that "Any religion has a right to create boundaries for its membership." That would, on the surface, appear to be an innocuous statement. Judaism, however, unlike many other religions, does not have a hierarchical structure with a world-wide High Priest or a Universal President or even an elected World Jewish Legislature with the power and/or authority to make decisions regarding ANY aspect of Judaism, such as setting "boundaries" or dictating rituals or customs, etc.

The fact is that no single rabbi, no collection of rabbis, no collection of presidents of federations, NO ONE speaks for all Jews. Despite the fact that Jews, for over 3,000 years, have been a very contentious people among themselves, it must seem strange to many that the Jewish people, historically, without having a centralized, authoritarian organizational leader, or leadership body, has been able to function so effectively, to bond so closely with other Jews all over the world, and, whenever the opportunity presented itself, to gravitate to the upper levels of society wherever they live — and as Mark Twain once said, "with one hand tied behind their backs."

With regard to boundaries, Ms. Weintrob recalls the rift that occurred 1,900 years ago which resulted in the subsequent emergence of Christianity. She assumes, incorrectly in my opinion, that that rift occurred solely between those Jews who accepted Jesus as the Messiah and those Jews who did not. That is simply not true. After the Jews revolted against the occupying Romans in the year 67, C.E., some 35 years after the execution of Jesus by the Romans, the Romans brought substantial military forces down from Rome in 70 C.E. to defeat the Jewish forces and to crush Judaism. The Jews fought valiantly, but they were vastly outnumbered. It was reported that "blood ran ankle deep" in Jerusalem, so ferocious had the fighting been. The Romans destroyed the Holy Temple, burned much of Jerusalem, and, in their minds, destroyed Judaism.

Most Jews who survived scattered to the four winds. In the aftermath of the destruction of their national state and of their capital, Jerusalem, including their revered Temple, even those surviving Jews who had previously been attracted to Jesus as a teacher and preacher could not believe that their Messiah had come.

It was the large number of (previously) non-Jewish converts in Greece and Turkey and Asia Minor (and later in Rome), who did not have strong ties to fundamental Jewish beliefs or to long-practiced rituals and customs, who formed the largest contingent of Christians who embraced Paul's version of the teachings of Jesus and then began slowly to separate themselves from Judaism.

Judaism: that is, the overwhelming majority of Jews, rejected Christianity; Christianity was clearly outside the boundaries of Judaism.

Incredibly, Ms. Weintrob then cites the patrilineal decision by the Reform rabbis in 1983 as a similar example of an action being outside-the-boundaries of Judaism. I respectfully submit that such a comparison is totally inapplicable, inappropriate, and incorrect. The apples-and-oranges difference between those two situations should be as clear as night and day to anyone who is familiar with the record of the real history of the Jewish people and with the realities of that Reform Jews and Judaism are today. She then writes, calmly, that just as "Messianic" Jews today should expect halachic authorities to repudiate their beliefs, Reform Jews "should expect Halachic repudiation of patrilineal descent." Is there some sort of Universal Supreme Court of the Jewish people at a moment please. Who is it, exactly, who wields this power of "Halachic repudiation?" Is there some sort of Universal Supreme Court of the Jewish people at hands down edicts from Mount Sinai... that I somehow have missed?

The fact is that, in Judaism, there is no person or group of persons, as stated above, who are endowed with the power of halachic repudiation in the name of

all Jews! Groups of Jews have often disagreed and have argued bitterly with each other: the pro-Greek Jews and the anti-Greek Jews, the Sadducees and the Pharisees, the school of Hillel and the school of Shammai, the mystics and the rationalists, the chasidim and the mitnagdim, among others, but no group ever impugned the legitimacy of the Jewishness of the other group!

Later in her column, Ms. Weintrob opines that "When Reform leadership changed Halacha they didn't ask approval from world Jewry." Really? Again... whom, exactly, should the Reform leadership have asked? I repeat: WHOM EXACTLY SHOULD REFORM LEADERSHIP HAVE ASKED???

The fact of the matter is that the only "court" that has had ultimate decisive authority for Jews during the last 2,000 years has been and still is the court of Jewish public opinion. The Talmud itself, spanning 800 years of Jewish thought, contains differences of opinion concerning 60 percent of the stated teachings, customs, traditions, laws, etc., (according to Talmudic scholars). One Talmudic passage declares: "The Torah can be interpreted in 49 different ways. God told Moses, 'decide according to the majority.'"

Twenty years after the destruction of the temple in the year 70 Yochanan ben Zakkai (who made the final decisions of inclusion or exclusion of various Ketuvim in the Tanach), walking by the rubble of the Temple with a disciple, was asked, "What are we going to do without the Temple and without the sacrifices through which we obtained atonement?" Sacrifices had been a central feature of Judaism for some 1,500 years! There is no record, however, that Yochanan ben Zakkai asked anyone when he made the monumental change in Jewish religious life — in halacha — by proclaiming, "We do not need sacrifices any more; we can achieve atonement by going 'gemilut chasadim.'" For 2,000 years, the majority of Jews have accepted that "departure from tradition."

Another example. After the text of the Torah was finally fixed and accepted as the final never-to-be-changed text in ca. 450 B.C.E., a hard and fast tradition against publicizing any formal writing to change, explain, interpret or in any way challenge the Torah was maintained. The fact is, however, that Ezra himself, the one who was very likely the key figure in the final editorial decisions concerning the Torah text, started the process of reading the Torah to the people and then "interpreting and explaining it." For hundreds of years, teachers and scholars taught their explanations and interpretations orally, using lecture notes. They wrote hundred of paragraphs about life in general, about Jewish philosophy, particularly about ethics.

In keeping with the tradition that prohibited the circulation of anything that could rival the Torah, teachers and writers did not attempt to circulate formal written manuscripts. In the year 200 C.E., however, 130 years after the destruction of the Temple, of Jerusalem, of the Jewish national state, with the Jewish people scattered all over the map, with aged scholars having died or been killed, their heads filled with treasure troves of learning, a man named Yehuda ha-Nasi, Judah the Prince, after many years of scouring every possible source for the written works of the great scholars and teachers of the previous 500 years put together a multi-volume collection of Jewish lore, learning, philosophy, etc., dealing with virtually every aspect of human and societal life. The books were called The Mishneh. There is no record of Yehuda ha-Nasi ever asking ANYONE for permission to make such a drastic "departure from tradition."

It is safe to say that a majority of the Jewish people have accepted that "departure from tradition." Did the Mishneh close the "box" of Jewish law, customs, ideas, rituals, philosophy? No. By the year 500, multi-volume texts of the Jerusalem Gemorra and of the Babylonian Gemorra had been written and circulated. Did that close the "box" of Jewish creative thinking, of halacha? No. By the year 1000 ten volumes of the Midrash were completed, with yet newer interpretations and teachings — and *oy vey*: additions and rewritings of stories in the Torah (!). Was the Midrash accepted by the court of Jewish public opinion? It was, without any problem whatsoever.

And about the same time, in ca. 990 C.E., after polygamy had been an acceptable, normal, and, for the first 2,000 of those years, a widely practiced way of life among Jewish people, Rabbi Gershon ben Judah, known as the "leading

light of European Jewry," issued a statement in which he declared polygamy to be unacceptable. And that was that, a monumental "departure from Jewish tradition." There is no record of Rabbi Gershon asking ANYONE for permission to issue such a pronouncement. During the last thousand years, it is evident that all Jews have accepted that halachic change.

Another example of halacha not being a static, binding box, or frame, with rigid borders, deals with compensation for rabbis. For some 3,500 years, Jewish religious leaders, from Abraham to Jacob to Moses and Joshua, from Samuel and the prophets to the rabbis throughout the Middle Ages, the holy men of Israel were not paid for their religious work: teaching, performing rituals, studying, writing, etc.... until 600 years ago. Throughout all of the previous centuries of Jewish history, the religious leaders were expected to have a vocation from which they earned their livelihood. They had total independence. They were not in any way, subtly or overtly, beholden to kings, to priests, or to boards of directors.

In ca. 1420, Rabbi Simon ben Zemach Duran, a physician, philosopher and rabbinic scholar in Algiers, who had lost all of his possessions in a pogrom in Majorca, and who was unable to earn an adequate subsistence in the Muslim environment of Algiers, was prevailed upon by his congregation to accept a salary. Someone once quipped, no doubt facetiously, that "It has been downhill for the rabbis ever since." There is no mention of Rabbi Simon or his small congregation asking anyone for permission to make that change in halacha, that "departure from tradition." That halachic change has also been accepted by the overwhelming majority of Jews ever since.

Ms. Weintrob's claim that halacha is a closed "box" of writings and laws and ideas and that halacha is static, binding, and "unchangeable," simply does not hold up in the light of Jewish history. Sure, Jews rejected Christianity as a "departure from tradition" 1,900 years ago, and Jews do not recognize "Messianic" Jews as being Jewish today. It is equally true, however, as noted above, that departure from tradition has also been accepted by Judaism for millennia as well.

Although many Reform Jews, including Reform rabbis (and including this writer, please note), were opposed to the public declaration of the patrilineal descent decision, there has been no departure of Jews from Reform congregations. On the contrary, the number of Reform Jews continues to increase. Only the ultra-Orthodox, a minority of world Jewry, have responded, in Israel especially, with a continuing campaign to try to delegitimize Reform rabbis and by extension, Reform Jews (a great many of whom were born and raised in Orthodox homes). In this instance, as in all others, the Jewish court of public opinion will be the ultimate determinant. The court of public opinion works slowly. It will indeed be interesting to watch this issue debated and to see what happens in the next year, in the next 10, 25, or 50 years.

There is yet another point that, in my opinion, cannot go unchallenged. "The Torah," Ms. Weintrob writes, "defines a Jew as one born of a Jewish mother or one who halachically converts." Dear friends at *The Post and Opinion* and all of you P-O readers out there, listen up: that statement is simply not true! I will gladly acknowledge my error if anyone could direct me to those words in the Torah.

In Deuteronomy VII:4, there is a passage in which Moses, relaying God's words, tells the Israelites that there are many nations in Canaan, that they are to be destroyed, and that "thou shalt make no covenant with them... neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for she will turn away thy son from following Me and serve other gods..." In Ezra IX:12 ff. and X:3, and in Nehemiah XIII:3 ff., there are similar passages that instruct men to get rid of their non-Jewish wives. In Ezra's time, many Jewish men were returning from Babylon with non-Jewish wives (after the Persians had defeated the Babylonians and allowed Jews to return to Jerusalem). The reason for this instruction, as is the case in the Deuteronomy passage, was the fear that the non-Jewish women would turn their husbands away from Judaism. (Until the 20th century, intermarriages between Jews and Gentiles occurred almost exclusively between Jewish men and Gentile women.) In none of these passages is there any suggestion that the Biblical writers intended to define "Who is a Jew."

Indeed, in the story of Ruth, which Biblical scholars tell us was also written in the context of the return of Jews from Babylon, no criticism at all is made about Ruth not being a Jewish woman; she was a Moabite. No criticism at all is directed either to her deceased Jewish husband for having married her, or to Boaz, the Jewish man whom she later marries. On the contrary, after her husband's death, Ruth's poignant words to her mother-in-law, Naomi, expressing her earnest desire to identify with the Jewish people: "Whither thou goest I will go... your people will be my people, and your God my God," were sufficient for her acceptance into Judaism. So strongly did the writer of "Ruth" want to make the point that Ruth's conversion was acceptable that he placed her back in Jewish history some 600 years so that she could "become" the great-grandmother of King David, which was quite an honor!! Ancient creative writers, including Jewish Biblical writers, had no qualms about doing that sort of thing.

King David himself is one of the most loved and admired people in Jewish

history. He had several wives. One was Bathsheba, not Jewish and married to Uriah, the Hittite, a soldier in David's army. From his own roof, David had seen her sunbathing on her roof. He liked what he saw. What did King David do? He arranged for Uriah to be transferred to the front lines, where he was killed in battle. David then "went in unto her and made her his wife." Their first baby died. Their second child was Solomon, who became king and had a great number of wives, most of them, apparently, not Jewish. Is King Solomon not considered to be Jewish because his mother was not Jewish? The Tanach says nothing about Solomon's children not being Jewish.

Come to think of it, Moses himself married a Midianite woman. Are Moses' two sons not considered to be Jewish because their mother was not Jewish?

The story of Ruth, whose conversion process consisted in a strong desire to become Jewish, is interesting to recall in the context of the patrilineal descent decision. One of the reasons why the Reform rabbis made that declaration relates, in an interesting way, to the story of Ruth. In the 1970s and early 1980s, the divorce rate in the United States skyrocketed. Among the divorces were some that involved Jewish men and non-Jewish, un-converted women. In some instances the men were given custody of the children. These Jewish men — it's impossible to know how many there were — would come to a synagogue, tell the rabbi their stories, and express the desire to join the congregation because they were Jewish and they wanted their children to be raised as Jews. I have not heard of a single instance in which these men have been turned away from any congregation even before the Reform declaration of patrilineal descent. I have asked Conservative rabbis whether they would turn such a man away. They said no.

The motivation of the Reform rabbis in their patrilineal decision was to keep Jews who wanted to be Jewish within the fold of Judaism, just as the motivation of those rabbis in Germany who founded the Reform movement in the early 19th century was an attempt to keep as many Jews within the fold of Judaism — when they were faced with the choice of shleil Judaism or nothing. Ruth, a non-Jew, was welcomed into Judaism because she expressed an earnest desire to be Jewish. Why doesn't the divorced Jewish man who wants to continue to be Jewish and who wants his children to be Jewish deserve the same welcome?

The current phase of this controversy, which at the moment looks as if it may well cause an unprecedented fracturing of Judaism the likes of which has never occurred before in Jewish history, can be traced, ironically, to the time of the re-establishment of the State of Israel. In 1950, after the fighting in the War of Independence ended and a truce was signed, tens of thousands of Jews, including a large number of Holocaust survivors, who had no other place to go, were waiting to make aliyah to Israel. The newly established Knesset met and passed the Law of Return, which legally provided for any Jew anywhere in the world to emigrate to Israel as an Israeli citizen. A Jew was defined, in the law that was passed, as "a person born to a Jewish mother or converted to Judaism."

Since Conservative and Reform Judaism had virtually no presence in Israel at that time, the Ministry of Religion, as if by default, was placed in the hands of the Orthodox who, at that time, constituted a tiny minority of the population of Israel. Is it not ironic that a Knesset which includes Muslim members makes religious decisions, even today, affecting the fate of Jews?

The truth is that, in the early years of the State of Israel — and continuing to this day — political considerations for personal and party power have become mixed up with important religious considerations — to the detriment of the majority of Jews in the world and their institutions in Israel and everywhere else. If the Knesset yields to the Orthodox pressure and alters the Law of Return by adding the words, "according to Halacha," the Knesset as a body — of individual men and women — will bear a heavy responsibility if the upheaval that lurks on the road ahead, for Jews everywhere, comes to pass.

It was not until the election of 1977, when Menachem Begin and the Likud bloc were voted into office for the first time that the Orthodox began to flex their muscles in order to obtain benefits of all kinds from the government: financial benefits as well as authoritative power over all aspects of religious life in Israel.

Before the election of 1988, the religious parties, intent upon changing the definition of who is a Jew from "anyone born to a Jewish mother or converted to Judaism" to "anyone born to a Jewish mother or converted to Judaism according to Halacha," made an arrangement with the Likud bloc to support the Likud bloc in return for Likud's promise to change the Law of Return.

"According to Halacha" carried with it, among other stipulations, certain requirements and commitments involving oversight by the religious authorities over the kind of life the person would live, how the children would be educated, etc. The process apparently is not unlike the requirements and commitments one makes when one enters a cult.

With the help of the Orthodox political parties, the Likud bloc did win the election, after which the Orthodox made no secret of the fact that the price for their support was a change in the Law of Return. When dozens of prominent

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Feelers from Iran

By RABBI SAMUEL SILVER
Is Iran trying to establish good relations with Israel? That would be the case based on two encounters reported by the *Forward*'s S. Leichter.



The first was a month or so ago in Switzerland at an international economics forum. One of the reporters on hand was Sved Platzker, who writes about money for the Israeli newspaper, *Yediot Acharanot*. Also there was a large delegation from Iran which hosted a gala banquet. The head of the group was, believe it or not, a woman, a vice president of Iran named Masuma Vakator. The Israeli asked her for an interview, and she consented. It was a first.

She indicated that since the election of a new president, Iran's attitude toward Israel is changing. True, it opposes the Oslo accord, but Iran hopes Israel will modify its stance and find ways to co-exist with the Palestinians. Platzker chatted with other Iranians and got the same message; there's a change taking place in the regime.

More recently, an interfaith confab took place in Morocco. The chief Sephardic rabbi of Israel, Rabbi Dakshe Doron, who was born in Iran, was one of the participants. To his astonishment, Ahmed Zalli, the Iranian ambassador to UNESCO, who was also there, initiated a conversation with the rabbi. He declared that Iran is really not an enemy of Israel. The chat was followed

Backalenick

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disappointment. She is an abrasive, brassy Sally Bowles, but there is no vulnerability, no hint of fragility in the characterization. Ultimately, we really don't care what happens to this Sally Bowles. We had expected more from this third-generation member of England's great royal theater family (the daughter of

by another one, and the rabbi says that reports of a new atmosphere in Iran seem to be valid. Headline on the article: "What's happening there?"

Salute to Einhorn

A versatile litterateur was David Einhorn. In his native Vilna, later in Paris, and then in New York, he wrote poetry and prose galore. He became a regular writer for the *Forward* and often served as a foreign correspondent for the paper. His earliest writings appeared in publications sponsored by the secular revolutionary organization called the Bund. But he tilted toward Jewish traditionalism. So, in the *Forward* he glorified the liturgy of our people even though the *Forward* was itself not religious. Some of his articles purported to be reminiscences of Jewish life as addressed by a grandfather of European background to his American grandchild. On the occasion of his 25th yahrzeit Joseph and Chanah Mlotek salute him and write that a collection of his poems could serve as a modern prayerbook.

Look who's coming

Immigration to Israel in 1997 involved 66,000 people, 7 percent lower than that of the previous year. Eighty-three percent of the newcomers came from the former Soviet Union. From France came 1,900; from the United States, 1,800; from Argentina, 1,250; from Africa, 1,660. (*The Forward*)

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Vanessa Redgrave, granddaughter of Michael Redgrave).

By why quibble? Taken as a whole, this is a "Cabaret" that makes history. Among the many incarnations of Christopher Isherwood's original story, this particular "Cabaret" can hold its head high. It is not to be missed.

By YAACOV LURIA
Mr. Solomon Freundlich's Alaskan vacation began poorly. On his first morning in Ketchikan, he breakfasted alone in the drab gray hotel.



After his coffee, he sat staring absent-mindedly in the murky light at the ring on the little finger of his left hand. Had the salt air dimmed the lustre of the diamond? A half century ago he had given the ring to a young woman as a token of love. Now he wore it even though it reminded him constantly how much he missed his wife.

At last he left his key with the room clerk. As he lingered, someone touched him on the shoulder and said, "Excuse me, Grandpa, can I get to the desk?" The date on the desk calendar met Mr. Freundlich's eyes — July 3rd. Tomorrow was the Fourth of July 1948! Suddenly he thought of his boyhood days on New York's East Side, of how the harsh, nerve-jangling pop of fire-crackers and the bitter smell of gunpowder filled the streets.

In the hotel lobby Mr. Freundlich read the headline on a newspaper a few weeks old, "Colonel Marcus Killed at Israel Front; West Pointer Dies a Few Hours before UN Cease-Fire." The old man's eyes misted as he read the story. Between shell-torn Jerusalem and Bunker Hill lay thousands of miles and centuries, but fate had drawn them together. His hands tightened. "If I were only young or rich!" he exclaimed to himself. "But all my life I have been a seller of goods. And now I am too old even for that!"

He walked down the silvery, wood-planked street to the waterfront. A slow, soft drizzle hovered in the air, with which was mixed an oily fish smell. Everywhere gulls screamed. The masts of all the fishing boats in the world seemed to be bristling in the harbor.

Pinching his nostrils, a big-

faced Chinese in work clothes laughed, "You like smell o' salmon?" Then he shuffled away toward a string of long red cannery sheds. Mr. Freundlich read aloud the names of the signs: "Medvedieff Sons... Bjornsen and Wiczorek... H. Johnson, Incorporated." The name on one sign — Kevin Hennessy — awakened past memories.

Resting by a stream that led back to town, the old man saw a black bear flop into the water. The bear opened its mouth and came up again and again with a squirming, silvery salmon. As the animal lumbered back into the forest, the old man thought, "How strange! Here is food even for wild beasts. Yet in Israel men die to possess a tiny bit of soil."

Suddenly an idea winged its way through the old man's thoughts. Fiercely he began to walk back to the harbor. Rocks, mud and straggling roots reached out to trip him, but he reached the long red sheds once more. He searched the names: Medvedieff... Bjornsen and Wiczorek... Johnson... His shoulders drooped. The name "Hennessy" flashed before him. He straightened up, wiped the sweat from his white hair and touched the doorknob of the Hennessy shack.

He felt a tightening under his ribs and prayed for strength. What was he doing here? Crazy ideas often struck old men. He let go the door knob and shuffled away.

But the madness would not leave. Suddenly he found himself inside a long, barn-like room that smelled of cedar. From a desk behind a partition a bald-headed, red-faced man looked up in surprise. "Mr. Hennessy?" said Mr. Freundlich. "I'm Solomon Freundlich."

"Yes, I'm Hennessy. What can I be doing for you?" asked the red-faced man, shaking hands warmly.

"My business is simple," Mr. Freundlich said, steadying his hands. "Will you donate a shipload of canned salmon to the fighters of Israel?"

"Huh?" said Mr. Hennessy. "It's my hearing that's bad. Or sure it's a joke, and me too thick to be seeing it."

"Kevin Hennessy, a fine Irish name," smiled Mr. Freundlich. "A neighbor in New York used to sing a song called Kevin Barry. It was about a boy who died fighting for Ireland's freedom."

"More than once I've sung of Kevin," said Mr. Hennessy, his eyes shining.

"I've fallen on a friend then," said Mr. Freundlich. "You fought to free the Irish, Continued on page 14

MISCONCEPTIONS

Pray for patients

By RABBI REUVEN BULKA
Misconception: The mitzvah to visit the sick is fulfilled in the visit itself.

There is no question that



there is much benefit to be derived from a useful and positive visit to a sick individual. Ideally, through the

visit, the sick individual should feel encouraged or, at least, more comfortable.

However, this is only one component of the mitzvah. The true fulfillment of the mitzvah contains one other ingredient. The visitor should pray for the recovery of the sick individual. One who visits the sick should be so concerned and so moved by the sick person's plight as to entreat God on behalf of the sick person. This shows ultimate concern, free from ulterior motive, and profound in its expression.

ISRAEL: AS I SEE IT

Political, other tempests

By SAMSON KRUPNICK

It was a period of much confusion on the political scene in Israel. Even the weather was upsetting. March came in like a lamb and exited



like a lion.

We had a mammoth sandstorm (a "sharav" with a blinding east wind) followed immediately by a violent snowstorm that shut down Jerusalem totally, closing the Tel Aviv-Jerusalem highway completely. The sun came out in strength and within a few hours the snow was gone, depriving curious Israelis hurrying to the Capital to catch a glimpse of snow, a novelty for most Israelis.

Then followed three days of a downpour of rains that raised considerably the level of the Sea of Galilee, the main source of Israeli water, now being shared by Jordan as well.

Concomitantly, political developments of a strange nature occurred in Israel. Britain had its turn to lead the European Union with Foreign Secretary Robin Cook acting as chairman. As his first order of business he chose to "deal with" the stalled peace process between Israel and the Palestine Authority. The logical approach would have been to plan the visit with the prime minister's office in concert with the British ambassador in Israel.

Cook, undiplomatically announced that he would arrive in Israel and immediately visit the Har Homa housing development in the company of Faisal Husseini (Arafat's Jerusalem representative), meet with Arafat, then have a conference with Peace Now members, and finally meet with Prime Minister Binyamin Netanyahu.

The utter "chutzpa" of Cook's attitude and stupid boorish actions appalled the Government and virtually all Israelis. "Shades of Foreign Minister Bevin" of the dark British mandate days", re-

marked M.K. Zeevi.

The prime minister in obvious anger cancelled the festive dinner that he had arranged for Cook and called upon his director to contact the British ambassador to rearrange the visit, or to cancel the visit entirely.

The prime minister remarked in wonder: "Does this fellow realize that the British Mandate ended over 50 years ago?" Cook visited Har Homa with Dan Naveh, head of the prime minister's office but managed to squeeze in a Palestine Authority delegation. The prime minister met with Cook for an hour and protested his onesidedness in the

sion was that the United States remains the sole sponsor of the peace process and the intrusion of the European Union can be in effect only as spoilers.

There developed further contacts on the 425 Resolution of the UN Security Council ordering Israel to withdraw from South Lebanon and requiring Lebanon to replace Israel troops thereon and to restore order on that border. Israel accepted this resolution provided that it be enforced in total, with Lebanese troops on the northern border.

Secretary General of the UN Kofi Annan visited Damascus, Syria, the occupier of

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peace process.

"The European Union can contribute very little with this attitude," advised the prime minister. Cook was criticized sharply by Labor party leader Barak who stated: "I am glad that I did not meet with him."

Cook was raked over the coals in Parliament and by his colleagues in the European Union, who accused him of setting back the peace process by his lack of tact and undiplomatic conduct. The conclu-

Lebanon, and learned that Syria will allow Lebanon to comply only when Israel will agree to surrender the Golan Heights.

Israelis prepared to negotiate with Syria and both sides may present their demands. Syria remains adamant: "Out of the Golan Heights or no talks!" Verily these are confusing times.

(Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel)

Weintrob

Continued from page 6

that each geographic area must appoint Jewish teachers to teach the children. If a city has no such provision, its inhabitants are to be excommunicated until they comply. If they continue to neglect education, the city must be de-

stroyed. I guess he takes this subject pretty seriously. So should we.

We lose many Jews through assimilation and intermarriage. Let us not lose more through our unwillingness to welcome them into the Jewish world of education.

POSTMARK ISRAEL

Nuclear arms questions

Nobody in Israel has ever confirmed that this country does indeed possess nuclear weapons. Vanunu was sent to jail for ostensibly revealing secrets of the nuclear reactor at Dimona, but there has never been any confirmation of what those secrets were. Journalists overseas, and some military experts, have hazarded the guess that Israel does have the bomb, and even a large number of them.

The leadership here has never engaged in any public discussion of the matter. Most are content with the observation that it really does not matter whether Israel has nuclear bombs or not. It is sufficient that our enemies think we have. That should serve as adequate deterrent.

And so the whole matter should be purely academic, except that in the last crisis with Iraq the impression was gained that Iraq does possess, and is still hiding, deadly non-conventional weapons of mass destruction. They may not be nuclear, but the havoc which chemical and bacteriological weapons could wreak on an exposed civilian population could be no less catastrophic.

Further, the impression has been given that Iran, an extremist Muslim state, already has or is on the verge of creating nuclear bombs. Israel could have good reason for fearing or suspecting that such weapons could be used against it.

And so, these days the hypothetical question has been raised: Assuming it is true that Israel has its own nuclear armory, at what point should it be used? Premature use of such bombs on an Arab country, no matter what the threats or obviously imminent danger to Israel, would unleash world condemnation and an excommunication of Israel from international society. On the other hand, delay and hesitation in use of the deadly weapon may enable a vicious enemy to rain death and destruction on Israel, resulting in obliteration of the state.

The United States could drop bombs on Hiroshima and Nagasaki even though the security and the integrity of America were not menaced, and get away with it. The world would not be so forgiving of Israel, even if the purpose was to prevent a very evident danger of total destruction.

Who will make the fatal decision? Sagacious military commentator, Ze'ev Schiff asks: Who has the red button? Can the Prime Minister make the decision alone? Does it require approval also of the Defense Minister? What if one man holds

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Historic tradition

Continued from page 9

Jewish leaders from around the world, especially from the United States, flew to Israel in a panic, warning the Likud that such a change would result in terribly divisive consequences among the Jews of the world, the Likud, to the dismay of the Orthodox parties, withdrew their support for that change in the Law of Return. Over the years, the Orthodox rabbinic leaders have extracted extensive largesse from the Likud bloc; most Orthodox young men do not work; they study; they do not serve in the army; they receive generous stipends from the government; Orthodox yeshivot are handsomely supported by the government. No such benefits are provided for Conservative, Reform and Reconstructionist schools and organizations. Christian and Muslim clergymen can perform marriages in Israel and have them registered with the state; Conservative, Reform, and Reconstructionist rabbis cannot.

Last year, the Orthodox political parties re-introduced a bill in the Knesset attempting again to add the words "according to Halacha" to the Law of Return. A committee was appointed to try to forge a conversion program agreeable to all of the major branches of Judaism. The committee did come up with a plan, which involved concessions from all sides. The Orthodox rabbinate has already rejected it.

At this writing, the status of the Conservative and Reform attempt to achieve equal recognition with the Orthodox is in the Israeli courts.

What is astounding to many Jews in the world is the irresponsibility of the Orthodox religious leaders in Israel who have, in effect, turned the historic concept of halacha upside down; the Orthodox around the world have followed suit. They have changed the definition and the concept of halacha by 180 degrees. In doing so, they have tightened their stranglehold of control over all aspects of religious life in Israel — and on the purse strings of the Israeli treasury.

The fact of the matter is that the word "halacha" does not mean "fixed," "static," "unchanging." The word and the concept of "halacha" means, and was intended to mean, simply, "the way, the road," the "journey." It means the very opposite of something that is static of unchanging! It means the very opposite of a closed box or binding frame. The word

halacha is a variant of the word "holaych," which means "to walk." The word was chosen, probably during the Talmudic period, perhaps after the destruction of the Temple in the year 70, when Jews were scattered all over the place, when they were confronted with different living conditions and circumstances, when new ways of having to do some things were unavoidable.

The facts of Jewish history clearly illustrate that, from the time the Torah was promulgated in ca. 450 B.C.E., changes have been made in many areas, sometimes, as noted above, great changes. There are dozens of laws and commandments in the Torah, for example, concerning capital punishment for capital crimes — which have been utterly disregarded for 2,000 years or more, along with many other Biblical injunctions. The Orthodox, who claim that every word in the Torah is sacrosanct, charge all other Jews with being selective in their observance of Jewish law. The truth is that the Orthodox are no less selective.

Simply stated, even though many fundamental beliefs and important traditions in Judaism have remained unchanged, halacha has been an unbroken process of progressive interpretation, re-interpretation and modification of many laws, customs, commandments, and traditions of the Jewish people. In new circumstances, with new insights, with new knowledge, new customs and traditions developed while some old ones were changed or disregarded. This is how the process of halacha has functioned even long before the labels of Orthodox, Reform, Conservative, Reconstructionist were ever invented.

In any event, just as Hillel and Shammai disagreed with each other for many years in Jerusalem 2,000 years ago, but nevertheless respected each other and did not impugn the Jewishness of the other, let us all pledge to respect the views of others, even if we disagree with them — so that all of us may continue to declare, as Jews — and with pride — that we are one people.

Author's note:

I was born and raised (in the early 1920s) in an Orthodox home and educated in an Orthodox Hebrew School in Boston. I have been a member, at different times and places, of Conservative, Reform, Reconstructionist, and Orthodox synagogues. I consider

Continued on page 14

JEW BY CHOICE

Why Jews should come to Merced

By MARY HOFMANN

The phone rang the other night and I was greeted by Melissa, a cheerful young Jewish woman from the Midwest who wanted to know why she



should consider moving to Merced.

Seems she'd responded to a national ad placed by Merced Community College for an instructor in her very specialized field, and when they actually called her for an interview she was faced with the frightening prospect that her dream of moving to California's warmer clime might actually come true. To leave her cozy midwestern Jewish community? To be isolated out in the middle of what looks on the map to be next to nowhere? Where even puddle jumpers don't fly in on weekends? When suddenly all she could see were negatives, why, she wanted to know, should she consider moving to Merced?

Why, indeed? Since clearly I envision us as having enormous potential, I had no trouble responding.

When I moved to Merced 25 years ago, it felt like home — or at least the best parts of home. Old Victorian houses with big front porches are nestled under huge old trees. People sometime even sit on those porches and converse with passersby, who actually walk along the sidewalks of their neighborhood and along the paths that crisscross town and skirt the treelined parks and creekways. We even have a glorious old courthouse that is a historical piece of Americana and two railroad lines that chug right through town.

We have access to excellent education opportunities. Kids who graduate from our two high schools have almost automatic scholarships to college and they can choose to stay at home and attend Merced Community College, Fresno State (an hour south), or Cal State Stanislaus (30 minutes north) or go to some

of the best state schools in the country. Since we're the site of the tenth University of California (scheduled to open in 2005), we're on the cusp of being a real academic and research center.

We have cultural activities galore — though admittedly they are often participatory sports. We have our own symphony, several performance theaters, a multicultural arts center, and active cultural and civic groups.

We have two hospitals and decent health care — though Stanford, UCSF, Davis, and other outstanding medical facilities are within a two hour commute.

new family members. We don't have a lot of programming to offer, but we do have endless opportunities for people to make a contribution to Jewish life and feel loved and appreciated. Merced's far from perfect: we have our share of crime, the job situation is cyclically bleak due to lack of industry, the summers are hot (but cool off at night) and the winters are often foggy and rainy. Judaism is hard to come by (but the merchants make a heroic, albeit ignorant effort... at Hanukkah, for example, the grocery stores put out big displays of matzoh for us). But we have potential.

Seems she'd responded to a national ad placed by Merced Community College for an instructor in her very specialized field, and when they actually called her for an interview she was faced with the frightening prospect that her dream of moving to California's warmer clime might actually come true. To leave her cozy midwestern Jewish community? To be isolated out in the middle of what looks on the map to be next to nowhere? Where even puddle jumpers don't fly in on weekends? When suddenly all she could see were negatives, why, she wanted to know, should she consider moving to Merced?

We are, in fact, no more than two easy hours from nearly everything we want that we can't get at home: San Francisco, Sacramento, Monterey, Santa Cruz, Yosemite National Park, the Pacific Ocean and the high Sierras.

We have a tiny Jewish congregation — a family in many ways — and we readily adopt

Heaven knows, with the university coming to town we have enormous potential. If you want to know more about us, send me an e-mail and I'll get right back to you. Melissa is coming out to take a look (and will share Passover with us as well).

We're a nice place to visit... and an even nicer place to live.

Postmark

Continued from prev. page

both posts, as happens so often in Israel? What of the Chief of Staff of the armed forces? Will they be consulted? Other cabinet members? Does anybody know?

Perhaps the time has come, Schiff suggests, for the Knesset to pass a law which will define conditions and fix authority for taking the apocalyptic decision. — C.A.

WHAT I HAVE TO SAY

Irv Rubin and the payoff

By ARLENE PECK

Sometimes I pray for a day of boredom. Without meaning to, I stay busier than a one-armed paper hanger. However, I have friends who bring



me back to reality and then I think my life is a walk in the park. One of them, Irv Rubin, who is the national chairman of the Jewish Defense League, was visiting recently and we got into a discussion about his hectic life.

I like what he does, even though I don't always agree with his style. At the present Irv is miffed about his treatment on a recent Jerry Springer show in which he appeared and was attacked by the Ku Klux Klan. It was called Clanfrontation. I disagree with his even giving them the platform to spread their hate and especially with a slime such as a Jerry Springer. Irv seemed to be angered that Springer proposes to be Jewish, while not promoting Jewish values. Duh, what a surprise! Is there any question the primary goal of the Springer show is to promote higher numbers for his viewing audience? I just find it difficult to believe that Irv Rubin ever thought otherwise.

Jerry Springer aside, I do find worthwhile Irv's recent trip to the Chicago suburb of Cicero, Ill. This particular community in the Land of Lincoln is now 49 percent Hispanic. Previously, Cicero was an all-white enclave where they once threw stones at Martin Luther King Jr. So, that is probably why the KKK targeted Cicero. They obviously hadn't done their homework nor noticed that the demographics had now changed and, it was no longer the target audience that they wanted.

Cicero made news after the Klan planned to have a demonstration there. Their march that was immediately challenged by Irv and the Jewish Defense League. As a result,

Betty Maltease, the town president, reacted to Irv's statement that he and the JDL would be there to greet the KKK and give them a reception they would never forget.

Irv, it seems, had also been busy and managed to coordinate both the black and Hispanic gangs who are generally at war with each other. Somehow, Irv convinced them both to form a temporary truce in order to fight their common enemy, the KKK. When Ms. Maltease heard about these groups coming together, it caused tremendous apprehension and fear within the city officials and the Cicero police

Irv, it seems, had also been busy and managed to coordinate both the black and Hispanic gangs who are generally at war with each other. Somehow, Irv convinced them both to form a temporary truce in order to fight their common enemy, the KKK. When Ms. Maltease heard about these groups coming together, it caused tremendous apprehension and fear within the city officials and the Cicero police department. This prompted the police to issue a statement that they couldn't guarantee the safety of the Klan.

department. This prompted the police to issue a statement that they couldn't guarantee the safety of the Klan.

Shortly after, Ms. Maltease found the answer to the city's problem in the form of ransom given to this hate organization. She found a donor who pledged to pay the Klan \$10,000 for not going through with their planned march. The payoff included a promise to endorsing a mailing of Ku Klux Klan literature instead of the demonstration.

How outrageous and offensive! This is a dangerous train of thought and never should have been agreed to by the town council and its leaders. The prevailing opinion was not to give the Klan any kind of attention that would grant them television and print exposure. Because, according to every social scien-

tist, that is exactly what these miscreants want.

So, why did Irv Rubin travel to Cicero? The KKK had already thrown in the towel and announced that they wouldn't march. Why the pay-off? The fact that a municipality would offer a \$10,000 reward to a racist organization not to march in the streets is a tremendous insult to anything that is decent.

According to Irv, "They have effectively changed the Land of Lincoln into the Land of the Grand Dragon." "The consequence of this monetary award will be an enticement to a neo-Nazi cross dresser of



TASTE OF TRADITION

By Mildred L. Covert and Sylvia P. Gerson

By heart, by heartaches

Passover begins on the 15th day of the Hebrew month of Nisan lasting for 8 days, corresponding this year to April 11-18.

This festival celebrating the freedom of the Jewish people is one of the world's oldest continually observed festivals, and probably the best loved of all Jewish holidays.

When we think of Passover our thoughts turn to food and family, and it becomes very appropriate to put food and Passover together because the Passover celebration, unlike the majority of holidays that take place in the Synagogue, takes place in the home, at the family table. And even before the Haggadah, the book that tells the story of the Exodus, is read, we begin licking our lips as our taste buds gear up to the delicious meal awaiting us.

Since many of us like to go back to our roots and once again savor the wonderful Passover dishes, we become aware that every family has its own customs and recipes, ones that evoke cherished memories.

Invariably someone will say, "Mother, this is good, but Grandma's tzimmes, or was it her gefilte fish, was better." True for most of us, at this memory laden season, we have an urge to recapture the flavor and the taste of those good old days. But it's not easy. Grandmothers didn't go by the book. They didn't have time. They cooked by heart and into the soup and matzoh balls, tzimmes and the cake went hopes and dreams and deep sighs and often even heartaches.

We don't have their recipes. They can't be found; but one thing is for sure, their specialties were extra special and extra "Yomtovdik" (festive).

Each year we try to continue the same personal family traditions, hoping that the same stories, the same menu, the same jokes, will span generations. Somehow it all symbolizes the continuity of the family Seder. We grow older, faces change, someone is no longer with us, but always there is and will be a new generation that will begin Passover by asking the proverbial question, "Ma Nistanah", "Why is this night different?" And once again another Passover begins, another Seder meal is served, and the Jewish people rejoice in the festival of freedom.

This vegetarian tzimmes is always a welcome Passover side dish.

SWEET POTATO AND APPLE TZIMMES

4 large sweet potatoes, peeled and cut into 3/4-inch cubes (about 5 cups)

7 to 8 ounces pitted prunes (about 24 prunes)

2/3 cup sweet red Passover wine

1 medium-sized butternut squash, peeled, seeded, and cut into 3/4-inch cubes (about 2 cups)

1/2 cup sugar

1-1/2 teaspoons ground cinnamon

4 medium-sized apples, peeled cored and coarsely chopped

1/2 teaspoon ground ginger (optional)

In a large bowl combine all the ingredients and mix well. Turn them out into a greased 9 X 11-inch casserole dish or baking pan. Cover the dish tightly with aluminum foil and bake the tzimmes in a pre-heated 375 degree oven for about one hour, or until the sweet potatoes and squash are tender.

Stir the tzimmes before serving to evenly distribute the sauce and slightly mash the apples. Serves 8.

This oven baked potato pudding with its moist insides and crisp brown crust deserves a special place at the Seder table.

PASSOVER POTATO KUGEL

6 medium baking potatoes, peeled (about 4 pounds)

6 tablespoons (2/3 stick) nondairy margarine; melted

1 large onion, peeled

2 tablespoons matzah meal

2 large eggs

2 tablespoons non-dairy margarine

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Continued on next page

Luria

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didn't you?"

"Where's the Irishman worth the name who didn't?" replied Mr. Hennessy. "But that's the far past. I've long been an American."

Mr. Freundlich grasped the Irishman's desk. "What an American David Marcus was!" he cried. "Yet he died fighting in Israel."

Mr. Hennessy shook his head. "Can I be giving lavishly to all causes that be deserving and me just a small man?" he said.

"Listen, Kevin Hennessy!" exclaimed Mr. Freundlich. "Thirty years ago in New York a handful of Irishmen picketed the British consul. As a Jew I understood. I joined them. The cops threw us all in jail — me too!"

The Irishman was silent. His head bowed, Mr. Freundlich turned to leave. Suddenly he tugged at the little finger of his left hand. "I gave this ring to my wife once. How much salmon can I get for it now?" he asked. "The stone is a good one. You can have it appraised."

"It's a beauty," Mr. Hennessy said, looking at the ring. "But is it a pawnbroker I'm to become all at once? Keep the ring, man." Handing it back, the Irishman saw for the first time the earnest pleading in the faded blue eyes. Mr. Hennessy reached a broad hand to his own eyes and brushed quickly at them.

"I'll not be destroyed if I part with a hundred cases of salmon," he said cautiously. "Count forty-eight cans of one pound to the case, and that's not a mean mite of fish."

But the old man shouted fiercely, "Not enough! It's for

a million people!"

"All right — I'll double that. Two hundred cases then!" cried the Irishman.

Although his whole body shook, Mr. Freundlich held his ground. "Still not enough!" he exclaimed. "Tens of thousands are coming!"

"Will five hundred cases do you? It's the very best I can do," pleaded Mr. Hennessy, drops of sweat rolling down his neck.

Mr. Freundlich fell back in his chair. "Thank you, thank you, I'll take it," he stammered.

"Wait — you asked for a shipload!" called the Irishman. "My rivals will be undoing their tight fists too." He picked up a telephone. Dazedly, the old man heard him say, "Are you minding it's the Fourth o'July tomorrow, you fine, star-bespangled American... Seven armies and them standing them off... a shipload. Hank Johnson... You'll see it my way yet... God bless you now."

"It's a touch of the Blarney

Peck

Continued from prev. page

ish Defense League and the Chicago gangs in their common goal to keep Cicero streets free and safe from racism.

Incidentally, the leader of this particular Klan outfit, Michael McQueeney is, as many of them are, a convicted felon. He spent five years in Hill, Ill., State Prison as a result of hiring a black man to shoot his white wife in the face. This is the trash they pick as their hate leaders. How offensive that the reaction was cave in to fear of Klan-led violence in such a way.

and the gift of gab you set loose in me," Mr. Hennessy grinned. "We've salmon by the mountain here in Ketchikan. But where will we be sending it when it's gathered?"

"I'll go now," said Mr. Freundlich. "This afternoon I'll be bursting with information."

Mr. Freundlich staggered out past the bewildered clerks. All the way back to the hotel, he breathed deeply of a winy fragrance. The drizzle had stopped. Towering Deer Mountain, a colorless mass before, was now a dazzle of color — green, red, yellow and rust.

That morning a long time ago it seemed now, someone had called him "Grandpa." Waiting for the long distance operator, Mr. Freundlich thought about that and began to whistle into the telephone receiver. He was beginning to enjoy Alaska a whole lot.

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

What they have done is promote a racial message. It is giving the green light for other violent groups to extract concessions from municipalities.

Even though many knowledgeable and rational people today consider the KKK to be a relic of the past, even an anachronism, this particular group has managed to create the havoc they intended. No other city should replicate this mistake. That's why Irv Rubin traveled there. To make a statement against a city for buying off a racist organization like the Ku Klux Klan. I applaud him.

Fine

Continued from page 7

Reform and Conservative rabbis will officiate marriage, however, the signature on the Ketubah will be of an Orthodox rabbi.

What makes a difference is how the people accept rabbis. In today's world, as in the past, what is needed from rabbi and congregants is unstinting loyalty, not labels. Conservative, Orthodox, Reform, Reconstructionist and others may be helpful in defining the group differences.

But in moments of great need, either joy of marriage or the tragedy of illness and death, people want emotional support, and that is why so many turn to me.

Our Torah teaches that to embarrass a person is to kill him or her. We know that the spirit of the person who is singled out for harsh public criticism is spiritually diminished.

Whether speaking about a rabbi or his congregation let us embrace, not disgrace.

Historic tradition

Continued from page 12

myself to be a member of K'lal Yisrael, a Jew among all Jews. At the present time I am a member of a Reform congregation, the closest synagogue to our home; in the summer, we attend a small very traditional Conservative shul in New England.

On the basis of my observation during my entire adult life, I can testify that a great many members of Reform and Con-

servative congregations were born and raised in Orthodox homes and that many of them do exert an influence toward the traditional Jewish Center. I can also testify that Conservative and Reform Jews know very much more about Orthodox Jews and their religious lives and activities than Orthodox Jews know about the religious lives and activities of Conservative and Reform Jews.

Gerson and Covert

Continued from prev. page

1 teaspoon salt, or to taste

Preheat oven to 400 degrees F. Grate the potatoes and onion in a food processor with the shredding disk or with a hand grater. Place in a colander and drain well, squeezing out excess moisture. In a large bowl, whisk eggs, salt, melted margarine, and matzah meal. Stir in potatoes until well combined.

Place 2 tablespoons margarine in a 9 X 13-inch baking dish. Melt in oven; tilt dish to coat evenly. Pour potato mixture into dish and spread evenly. Bake, uncovered, at 400 for 15 minutes. Reduce oven temperature to 375 and continue baking for 45 minutes more, or until top is crisp and brown. Cut into squares. Makes 8 servings.

Not your usual scrambled eggs and matzos. This Brei will be devoured at breakfast or lunch.

LOX AND ONION MATZAH BREI

1 matzah, broken into 2-inch pieces

1 ounce finely chopped cream cheese (about 2 tablespoons)

3 eggs

1/4 cup chopped tomato

1 medium green onion with top chopped

salt and black pepper to taste

2 teaspoons margarine or butter

1 tablespoon chopped fresh dill, or 1/4 teaspoon dried dill

1/4 cup shredded lox or smoked salmon

Place matzah in a colander and pour boiling water over. Let soak 2 minutes. Squeeze out excess liquid. In a medium bowl, whisk eggs. Stir in green onion, dill, cream cheese, tomato, matzah and salt and pepper.

Heat margarine in medium skillet. Pour in egg mixture. Cook over moderate heat until set on bottom. Mix gently, like scrambled eggs, until lightly cooked. Sprinkle with lox and fold in gently until incorporated. Serve immediately. Makes 3 servings.

Sermon of the Week

The White House Allegations and the American Moral Climate — Rabbi Harry K. Danziger, Temple Israel, Memphis.

MYSTERY PERSON

Do you know who's who?

- The Mystery Person is president of one of the largest federations.
- The Mystery Person has been most successful in the Federation adding activities which involved young people.
- The Mystery Person's federation raises more than \$1,200 M. a year.
- The Mystery Person's federation has 100,000 donors.
- The Mystery Person has broken the glass ceiling.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.